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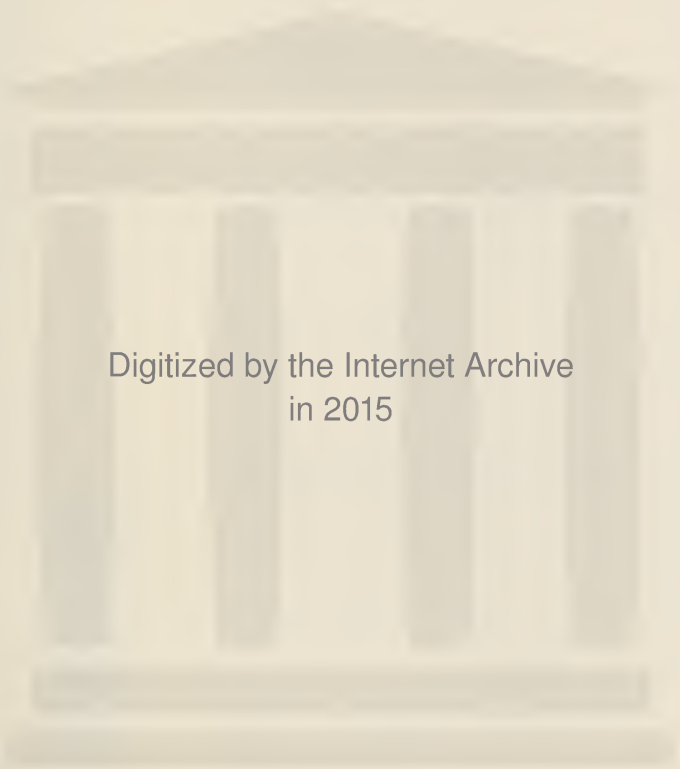

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THE

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FAREWELL LETTER TO THE EVANGELICAL CHURCHES IN TURKEY.

The following letter of farewell, written by the venerable father in the missionary work at Constantinople, in the way of preparation for his "departure," the time of which he feels must be "at hand," will be read with deep interest, and it may be hoped with much profit also, by Christians in the United States as well as in Turkey. Sending it to the Missionary House, Mr. Goodell writes: "Although my health is certainly much better than it was last year, I cannot, and I would not if I could, conceal from myself the fact, that I am drawing near the close of my earthly course. I have therefore selected and sent to the press, forty-six of the Turkish sermons I have preached to the people here, in order that they may the more readily 'remember the words that I spake unto them, while I was yet with them.' These sermons I have accompanied with a Farewell Letter, addressed to all the Protestant Churches in the Turkish Empire. This letter will, I hope, be taken in good part by all, and be cause of irritation to no one. I one day asked one of our helpers, if his wife, educated in the female boarding school, had read it. 'Yes,' he said, 'and wept over it; and I wept too.' I told him I also wept when I wrote it."

To the Evangelical Churches in Turkey.

Dear Brethren and Sisters in the Lord:

It is more than forty years since I left my native country and came to Turkey, and about one-third of a century since I made Constantinople my home. I am now old, and I know not the day of my death. I am also feeble, and cannot reasonably expect to continue long. All my powers of body and mind are failing, and I am going to the house appointed for all living. For all your kindness to me and mine, since the first day I came among you, you have my sincere thanks. And you have also my fervent prayers for your temporal and eternal well being.

In your hands I leave the Scriptures of the Old and New Testaments, which, with the important help of some of you, I translated into Armeno-Turkish, for the

benefit of those of you who use only, or chiefly, that language. With these Scriptures you have also a Commentary on the Gospel of Matthew, which also, with your aid, I prepared for you in the same language. And I am now putting into the hands of the printer more than forty of the sermons which some of you may recollect to have heard me preach to you, in order that you may better "remember the words I spake unto you while I was yet with you." And whether these words be "the words of truth and soberness,"—whether they be in strict conformity to God's Holy Word,—you must search and see for yourselves. Blessed be God! you now have the whole Bible in your native language, and you need not, and must not, remain ignorant of its holy doctrines and sublime teachings.

When we first came among you, you were not a distinct people, nor did we expect you ever would be; for we had no sectarian object in view, it being no part of our plan to meddle with ecclesiastical affairs. Our sole desire was to preach Christ and him crucified. Our object was precisely the same as that of the missionaries to that ancient church in Persia. The labors of those missionaries have produced no separation in that church; but they have been permitted to labor side by side with the bishops and priests, to preach in their houses of worship, to assist in supporting and superintending their schools, and to do much, in every way, to enlighten and elevate that whole community.

But if, instead of giving the missionaries a cordial welcome among them, they had anathematized and persecuted to the death all those who loved the truth and wished to live a godly, conscientious life, the consequence would have been, that those persecuted, suffering ones, would have been forced to appeal to the civil powers for protection, as you had to do here. And the civil power there might have found it necessary, in order to afford this protection in conformity with ancient usage, to separate those persons from their former connection, and acknowledge them as a distinct community, entitled to all the protection and privileges of any other community in the Empire. This you know was the case here. The Sublime Porte, to save you from perishing, were compelled to separate you from the old Armenian community. This is your present condition; and this condition you should "accept with all thankfulness," and use it for your own and your children's good.

And, my brethren, if you do not now remain, or speedily become, a holy, happy, united people, securing the confidence and commanding the respect of all around you, you have none to blame but yourselves; for in being good and doing good, no people on earth ever enjoyed a higher freedom than has been bestowed upon you.

Among my last words of adieu to you, let me exhort you to bear with one another's infirmities, "forgiving one another, even as God, for Christ's sake, hath forgiven you." Be honest in your dealings both with the world and with one another, always keeping your accounts written in a fair hand; and this even in all business transactions with your own relatives and Christian brethren; for memory is imperfect, and impressions are not always to be trusted. In this imperfect world, the only safe way is to keep a book account of all pecuniary transactions.

Train up your children in the way they should go. Remember that they have souls as well as bodies, and if it be your duty to provide food and raiment for their bodies, so is it your duty to provide instruction for their immortal minds. See that they have suitable teachers and suitable books. Teach them also yourselves, especially on the Lord's day, and bring them with you to the sanctuary, that they may assist in singing the high praises of our God, and that they may receive the blessing of the God of Jacob.

Labor to support, as soon as possible, your own civil, educational, and religious institutions; and be always ready to assist those more needy than yourselves.

Be kind to the poor and to the sick, and visit the families of affliction, of want, and of sorrow. In all these respects, be Jesus Christ's men and women; that is, do as you think he would do if he were among you. Hasten to the relief of those who are in distress. Have little prayer meetings in the neighborhood of those who are unable to attend public worship. Have little meetings also for the young, and for those who are beginning to seek after God, and to desire a knowledge of his ways.

If the Lord bless you with a pastor, honor him, love him, and pray for him. Do all you can to assist him, and to strengthen his hands and encourage his heart in his labors for your good. The relation of a missionary to you is not intended to be permanent, and it should not be continued longer than is absolutely necessary. While it continues, it calls for mutual candor, forbearance and kindness; but it should, as soon as circumstances will permit, be superseded by the pastoral office. This should be a permanent relation; labor to make it so. And besides providing what is suitable for the support of your pastor, if you now and then make him a small present, as a token of your love and of your appreciation of his services, though by reason of your poverty it be no more than a choice apple or orange, it will awaken anew his interest in you and his prayers for you.

When a stranger enters your place of worship, direct him at once to a suitable seat, or give up your own to him. It might be well to make it the duty of the door keeper to be on the alert to seat all strangers. This is comparatively a small matter, but Christian courtesy, and even common politeness, requires attention to it. Should such a stranger come a second or third time, take it for granted that he desires to find the way of life, and lose no time in seeking an acquaintance with him; not for the sake of holding up to ridicule his former belief, or the ceremonies and errors of his church, but for the sake of leading him to the Scriptures of truth, the fountain of living waters. Twenty-five or thirty years ago, such a stranger could hardly appear in sight without being at once hailed and introduced to the whole brotherhood, receiving from you all exhortations without stint, and being followed also with your fervent prayers. Let not your former zeal degenerate into cold indifference.

But I must conclude. And now "my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." (Phil. iv. 1.) "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." (Phil. ii. 1—3.) And now, how can I better take my leave of you, and express to you my very last words, and the very best wishes of my heart, than in the language of Paul in 2 Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

Your very affectionate brother in Christ,

W. GOODELL.

"ITEMS" TRANSFERRED.

Items of intelligence from the missions, such as have appeared of late, from month to month, at about this place in the Herald, will be found in the present number, and probably hereafter, in connection with other matter, in

a summary, near the end, preceding the account of donations. One advantage of this change of place will be, the opportunity thus afforded to present somewhat later intelligence in each number. And perhaps a monthly summary, embracing not only such "items," from our own missions, but some reference, as occasion may require, to matters contained in the communications published, to home proceedings, to the operations of other societies and missions, and to events from time to time transpiring, which may have an important bearing upon the general progress of the Redeemer's kingdom among heathen nations, will be of value, affording aid to pastors in their preparation for the monthly concert of prayer.

LETTERS FROM THE MISSIONS.

Gaboon Mission.—West Africa.

Annual Report.

The report of this mission, for the year 1863, is received. Stated meetings at Baraka have been well attended, and "the foreign element in the Sabbath congregation has increased since the new building has been occupied, but with no marked results." At Nengenege and the surrounding towns, hundreds have heard the word from the native catechist, an "informal preacher," but the desired opportunity has not been found for locating a helper at Camma. In the girls' boarding school at Baraka, the number of pupils has increased to 24; in the boys' school there have been from 25 to 30. There were, in the latter, two young men studying with the professed purpose of preparing to preach the gospel, but the "allurements of trade" have drawn them away. Nine persons were received to the church during the year on profession. In conclusion the report states:

The number of additions to the church, though not large,—not as large as during the previous year,—is such as to encourage us to labor more faithfully in winning souls to Christ. But the great difficulty of finding those among our church members who are willing to go and preach that gospel which has been found so precious to their own souls, to those who are sitting in the region and shadow of death, is the most discouraging feature of our work. And your own Report, at the last annual meeting of the Board, of only four candidates for the missionary work then under appointment by the Board, is truly disheartening. We remember, with gratitude to the Giver of all good, that it is now five years since our numbers have been diminished by death, and about four years since any one has suffered from severe and prostrating sickness. But all your missionaries in the Gaboon have passed the average of the life of foreigners in West Africa. One has been a missionary here twenty-two, one twenty, and the other sixteen years. True, the span that is left to them may be more effective for labor than many years in the beginning; but we cannot leave our knowledge of the language and the people to our successors, unless they come in time to learn of us. Yet shall we see *one* of the *four* candidates?

Eastern Turkey.

BITLIS.

Letter from Mr. Knapp, April 18, 1864.

The intelligence communicated by this letter is of a mixed character, pleasant and unpleasant. A church has been formed at Bitlis; there is more interest in the cause of education, and the missionaries have a promising class of theological students: but there is renewed persecution.

Church Organized.

One end of our hope, during six years of patient labor and waiting, has been attained, by the formation of a church here, on the 10th instant, consisting of five members. We had rigidly exam-

ined eleven, having spent two hours with each, and approved of five. It would be highly gratifying, were this the place, to review the providences by which each has been led to a knowledge of the truth and of salvation. Suffice it to say, as a ground for encouragement in ever waiting on God's promises, that one of these five is the young man mentioned in my first letter from this place, in the summer of 1858, and who for three long years studiously avoided us, even when he saw us approaching in the streets, and kept aloof from our chapel. But the Spirit of God, it now appears, was all along working upon his heart. His conscience at length began to goad him, until he had no peace day nor night; and to use his own language, he envied the condition of the dogs in the street; and was so fearful that even the rattle of a leaf as he passed along would cause him to start. His attention was first directed to the truth on this wise: Several years prior to our arrival here, he was on business in Moosh, where he came in contact with our preacher, B. Simon, then on a visit at that place, who gave him some instruction, which was recompensed only by abuse. After Simon's return to his own village, he wrote the young man a letter, and sent him a copy of Jones' Catechism. This he not only read, but brought it to Bitlis, and for many months met his comrades in an ante-room in the church, where they carefully investigated the catechism, looking out all the proof texts; so that these young men were ready to welcome our unexpected arrival, in the spring of 1858. Most of the eleven referred to, whom we examined for church membership, were of the class who had thus studied that catechism. Thus the Lord, by that one book, was preparing the way, long prior to our coming, and we knew it not.

Education—Theological Class.

A new impetus has been given to education this winter. We have 90 under instruction, 50 of whom are females—a class we have hitherto been wholly unable to reach. Our theological class, consisting of six promising young men, has made excellent progress. These young men have thrown up business, and are devoting themselves exclusively to preparation for becoming our future helpers, spending their summer vacations as colporters among our villages, as we may need them.

Renewed Persecution.

We have never passed through the time of the Armenian Lent here, without suffering violent persecution. After years of fruitless endeavor, the Protestants succeeded, last December, in securing from the city council a paper, having the seal of the Armenian member among others, adjusting forever, as they supposed, their taxes. But recently, the present Governor, in the absence of the mejlis or city council, at Moosh, bribed no doubt by the Armenians, undertook with a high hand to over-ride this sealed document, and after having collected what it demanded of the Protestants, by *brute force* instead of imprisonment, he undertook to collect several times as much as he had a right to do, or a sum suiting the vacillating caprice of the Armenians! A few days since, (the day just prior to our establishing the church,) we were told that the Armenian tax gatherers, assisted by several soldiers, had commenced beating the Protestants, to force from them the unjust amount demanded. Mr. Burbank and myself immediately applied in person to the Governor, who at once called off the soldiers, but not until two (one of whom was the young man whose history I have here given,) had been severely beaten and bruised. We turned away from the cruel, avaricious Governor with heavy hearts, forcibly reminded of the equally pitiable condition of that unfortunate class in *(Christian?)* America who are hunted by *blood-hounds!* The Protestants have made a written application at the Porte, accompanied by the sealed

paper referred to, to have their affairs put beyond the power of unprincipled officials.

Persecution is rife in other parts of our field. A colporter, a few days since, was most inhumanly beaten, and expelled from a village on Moosh plain; and two of our helpers, laboring successfully at Yonjaloo, an out-station, were recently summoned by the Governor of the village, and ordered to tear down our chapel there and leave the village at once; not on the ground that any fault was found against them, but because the villagers did not wish them to remain! They, however, venture to remain, but at their peril. Our helper at Havadorick has been able to remain and work there this winter, notwithstanding the anathemas from the monasteries.

Nestorian Mission.—Persia.

Letter from Mr. Perkins, March 1, 1863.

Religious Interest—Native Preachers.

The following statements respecting the number of persons now employed in preaching the truth among Nestorians, and the number who hear, are calculated to awaken cheering hopes in Christian lands, as well as with the missionaries.

Nothing new has transpired in the aspect of our work, since our last monthly letter. We are much encouraged by the unusual religious interest existing in many places on the plains of Oroomiah. The gospel is now more widely proclaimed here than at any former period. For another purpose, I recently obtained an estimate of the ordinary Sabbath attendance on preaching, during the last year, and found the congregations to be about sixty in number, with as many preachers, and the average number in attendance 2,855. During the past winter this number has greatly increased; in many places, it has more than doubled. We have also four or five itinerant evangelists, who carry the gospel to a great many not included in these congregations. And it should be borne in mind, that these sixty preachers and their congregations are scattered widely among a hundred thousand Nestorians, like so many beacon lights, shining with increasing brightness, attracting increasing numbers to the truth, and extending an influence to multitudes who are not attendants in our Sabbath assemblies. The same agency is also exerting a stronger and stronger influence on other nationalities besides the Nestorians;—on the Persians, the Koords, and especially the Armenians. Two of our traveling evangelists are devoted particularly to the Armenians.

This agency, of sixty Nestorian preachers, is a mighty and most precious instrumentality for the evangelization of these dark regions. Were all as devoted as some of them are, we might look for a great and speedy ingathering of the harvest; and as it is, we are much encouraged. In the hope of helping them to become more spiritual, and earnest and faithful in their lives and labors, we are now placing in their hands Baxter's Reformed Pastor, which we have recently translated and printed.

Benevolent Contributions—Poverty.

In this year of famine and distress, we could not look for large results in the line of contributions. The amount collected, as ascertained in connection with the estimate of attendance on preaching, is just about $500. Most of it has been expended on the village schools, for which little was appropriated, last year, by the Board. This is a small sum, but it is hopeful when we call to mind that it is given by the Nestorians from the depths of their poverty, in a year of famine and unparalleled distress. The distress for food in the country continues, and must continue, till the earth shall again yield her increase. But though so hard a year for the poor suffering people, in their temporal inter-

ests, we may still rejoice in it as a year of the right hand of the Most High, for their spiritual well-being.

Protracted Meetings.

Messrs. Shedd and Labaree are now holding a series of protracted meetings on a distant part of the Plain of Oroomiah, where there is a large Nestorian population. There is unusual interest on the subject of religion in several villages there.

In a postscript to his letter, Mr. Perkins states that the labors of these brethren have become increasingly interesting. "A note from Mr. Labaree says: 'Over a hundred persons were present on our last night at Karajlee, who gave the most fixed and solemn attention to the preaching. We have had personal conversation with forty-five persons.'"

Civil Affairs—Papists—Bible Readers.

The return of the Persian agent for the Christians from Tabreez, "with strong authority for the protection of the Nestorians" is mentioned; but it is supposed that not much can be expected, in this way, from a Persian. "No Mohammedan agent will ever seek to promote the welfare of Nestorians." As yet, he has not disturbed the labors of the mission, though "he abused the helpers in Salmas, on his return to Oroomiah." "His quiet bearing," in regard to the missionaries and their work, "is owing much, doubtless, to the presence of consul Glen." "The Papists are making a spasmodic stir, as they have often done before;" but Mr. Perkins is "surprised to see how little they have accomplished."

The mission has successfully introduced the system of Bible reading among the Nestorians, having now about twenty devoted females engaged in that work. Mr. Perkins says: "I believe this will become one of the most important means of evangelizing the masses in these regions, and in a very economical way."

LETTER FROM MR. SHEDD, MARCH 1, 1864.

Preaching in the Villages.

Mr. Shedd writes from one of the villages of the Plain of Oroomiah, and says at the commencement of his letter:

It is a blessed privilege to write as I now do, sitting in the midst of a circle of Christian brethren and inquiring sinners, after an evening service. Mr. Labaree and I have been out for a few days, spending two or three days in a village, and we see abundant evidence that God is working with his servants. In every village there are inquirers, in all stages of light and interest; and large and deeply attentive assemblies. The number throughout the plain, brought this winter to a knowledge of the truth, and the number truly created anew in Christ, we hope will not be small. We rejoice at the change going on in many villages, and while we labor in weakness we labor in faith, expecting still greater things. The native brethren are generally spiritually minded, and more earnest for the salvation of souls than we have ever before seen them.

Work in the Mountains.

In the autumn I made a tour in the mountains as far as Tiary. I spent a week in Tekhoma, and found a wide harvest to be gathered, much of which is ripe, and perishing for lack of proper labor. The young men there have sown much seed, and have for the most part been faithful in laboring; but for some reason, the fruits of souls renewed and sins forgiven they have almost entirely failed to gather. The opposition there has been peculiar and very trying. The people are very fickle and lawless, the ties of relationship, and the precarious authority of Mar Shimon, being the only influences controlling them. Yet there are now many friends of the truth in the district. This winter, we have sent a valued young man from Oroomiah to labor there, from whom we hope to hear a good report. One of the Tekhoma deacons also has changed the sphere of his labors to a different part of the district. The feud which existed between Tekhoma and Tiary is for the time healed, and our Tekhoma preachers, as well as others, have now free access to

Tiary. We have recently heard from all the mountain districts, and the news from each is more or less cheering.

Mr. Shedd proceeds to give particulars in regard to different districts, but these details must be mostly omitted. At Amadia: "Some cases of spiritual awakening are reported in the congregation, and a steady increase of light in the villages around." One of the helpers who had removed to Berwer, was robbed of all his effects by the Koords when near the place of his destination. In and around Gawar, very cruel oppressions have been practiced upon the Christians by both Turks and Koords. In the valley of Marbeshoo these oppressions have been excessive, and there is great distress; but the kindness shown by the evangelical preachers has had a good effect, and "where heretofore there has been only bigotry and bitterness toward the truth, there is now friendliness, and at last a petition for a preacher." "John, the old pastor in Geog Tapa, who had been out of employment for a year, has taken up the arduous work of itinerating in the mountains, catches again his former zeal, and is imparting it to others."

Ceylon Mission.

ANNUAL REPORT.

Laborers Employed.

THE report of the Ceylon mission for the year 1863, first notices the departure from the field of Mr. and Mrs. Bates, who have been constrained, by the ill health of the former, to return to the United States; leaving in Ceylon, at the close of the year, six ordained missionaries, one physician, and nine female assistant missionaries. "With the exception of Mr. Bates, all have enjoyed a good measure of health;" and it is said:

During the year, we have been assisted in our work by three native pastors, twenty preachers and catechists, six teachers in boarding schools, two Bible colporters, two general colporters, fifty village school teachers, and nine other native assistants employed by the mission; besides one native pastor, one catechist and three school teachers, employed by the Native Evangelical Society. The native pastors have been in charge of churches, and in addition to duties devolving upon them in this relation, have had assigned to them districts in which to labor for the evangelization of the people. Of our twenty preachers and catechists, twelve have had charge of district fields where, in addition to other duties, they have conducted Sabbath services.

The mission has been aided by contributions from local sources, amounting to more than $350, of which about $150 were from native friends, formerly educated by the mission.

Churches.

The churches in our connection, which have been organized as a result of missionary labor, number ten. No new churches have been formed during the year. Four are in charge of native pastors. To these ten churches, 40 have been received on profession of faith, of whom 17 were baptized in infancy, 13 have been dismissed to unite with other churches out of our connection, 6 have been removed by death, and 8 have been excommunicated. The present number of communicants is 462; 13 more than at the close of 1862. The largest church numbers 122 members, the smallest, 14. Of the present communicants, 243 are males, and 219 females: 110 were baptized in infancy. Of the 40 admitted during the year, 11 were educated in English schools, 5 in the theological and training institution, and 12 in the female boarding school. Of the remaining 12, some were formerly instructed in our village schools.

The annual week of prayer was observed by all the churches, and was a season of much spiritual profit. Most of the pastors speak encouragingly of the condition of the churches, but one laments that "there is so little life and earnestness among Christians." There is said to be too much disposition to rely upon the missionaries and their native helpers for all direct effort to promote the cause of Christ, and less readiness among the members of the churches to devise and enter upon plans of usefulness than the brethren desire to see; but there has been

encouraging progress in the contributions of the churches and congregations to religious and benevolent purposes. The amount thus contributed during the year was about $695; $114 more than during the previous year.

Baptized Children.

In the families of the present members of the churches there are 449 children and youth, baptized in infancy but not communicants, and the report states:

During the past year, associations for the benefit especially of the baptized children have been organized at several of the stations, and a considerable number have been enrolled as members. These organizations are called "Youths' Christian Associations," and are designed not only to bring the children of Christian parents together frequently, and thus form a bond of union, but also to promote their intellectual and spiritual improvement. Each member contributes a small sum monthly, which is to be given toward printing a paper for children in Tamil, called "The Child's Friend," or "Paliar Neyson." Of these associations a pastor says: "It is hoped that by thus bringing the children and youth together from time to time, they may be led to feel that, as the children of Christian parents, consecrated in baptism, they belong to a separate community, chosen out from among the heathen, enjoying peculiar privileges, and placed under peculiar responsibilities. It is hoped also, that parents will be stimulated to more earnest and prayerful effort for the spiritual welfare of their children, and may be led to feel more the importance of using all the means in their power to fortify them against the many adverse influences to which they are exposed."

There are 26 Sabbath schools, with an average total attendance of 1,549 pupils.

Labors for the Heathen.

Our labors for the conversion of the heathen consist in visitations from house to house, conversations by the way-side, distribution of tracts and portions of Scripture, holding meetings in village school-houses or at private dwellings, and tours in destitute districts. All these means have been successfully employed the past year. Our catechists have spent a good part of their time in visiting the people at their houses and conversing with them by the way-side; supplying such as could read, and desired them, with tracts and portions of Scripture. More than 8,000 tracts, about 1,200 portions of Scripture and a few Bibles have been distributed. A large number of meetings have been held, principally on moonlight nights, for presenting the truth. At one station, there have been 33 such meetings, at another 113, at another 26, and at another 80.

Of the present state of the heathen around us one says: "There does not seem to be much direct opposition to the truth among those to whom it is proclaimed, but there is great carelessness respecting the claims of the gospel. Truth does not seem to take hold upon the heart. The heathen, when told of the way of salvation, listen with apparent attention, but continue in their sinful practices." A catechist remarks: "Christianity is producing, in many minds, a decided conviction of its truth. Many are the educated young men who believe the truth of the Bible, but who, by worldly indifference on the one hand, and social influences on the other, are hindered from making a public profession of their faith in Christ. A richer effusion of the Holy Spirit is to be earnestly desired, that many who are now apparently neutral may be induced to abandon heathenism forever, and to unite themselves to the Lord in a perpetual covenant." Another remarks: "I see the work of the Lord prosper greatly. Although the fruit appears so small for the time being, I do not see any instances of great opposition, and I have every encouragement to hope and look for better things."

Two extended tours are referred to, made by missionaries and helpers within the year, which have been previously noticed in the Herald.

Colportage.

Two general colporters have been employed, in connection with the Batticotta and Chavagacherry stations, who have sold 1,339 books, for over £31. Most of the books sold were religious. A Bible colporter, supported by the American Bible Society, and another supported by the local Bible Society, have been employed in the distribution of the Scriptures throughout the year. The former visited 2,521 houses, met with about 8,430 people, and distributed 240 Bibles and portions, of which 78 were sold. The latter visited 3,318 houses, conversed with 9,456 people, and distributed 215 portions, of which 77 were sold. The latter also attended 56 meetings. Both of these colporters were of the company who made a tour in the Vanny, the statistics of which are not included in the above. They have generally been kindly received, though sometimes meeting those who were disposed to dispute, and call in question the truths they communicated.

Publications—Schools.

The "Morning Star" has been published as usual, 648 copies being distributed. "It is doing a good work." 1,000 copies of Mental Arithmetic, 750 copies of a Pastoral Letter, and 500 copies of a hand-bill on the "Week of Prayer," have been printed.

The girls' boarding school at Oodooville numbered 44 pupils at the end of the year, of whom 14 were communicants. There has been some religious interest in the school. In the training and theological school there were 22 pupils, 13 of whom were members of the church. Eleven young men were pursuing medical studies under the instruction of Dr. Green. There were 51 Christian vernacular schools, of which 30 were supported by mission funds, 8 by tuition fees and donations, 7 in part by Dr. Poor's legacy, 2 by the Native Evangelical Society, and 4 independently of the mission. The whole number of pupils in these schools was 1,592—1,104 boys and 488 girls.

Concerning the influence of the schools, a catechist says: "Those who have been instructed in Christian schools are generally well acquainted with the Scriptures, though their knowledge seems to have produced no other effect upon them than that of leading them to see the folly of heathenism. This, I think, is a great gain. As an illustration of the benefit of the Christian school, even among heathen children, I may mention a circumstance which to my mind speaks loudly of their importance. In the meetings held for women, questions are asked to see whether or not they understand what is said. Those who have learned in the mission schools will answer correctly, without hesitation, which arouses the attention of the other women, and causes them to take an interest in what is said.

There are also in this field, not connected with this mission, 11 English and 133 heathen and Roman Catholic schools. These last number about 3,000 pupils, only 13 of whom are girls.

Conclusion.

Though it has not pleased God to grant us an abundant effusion of his Holy Spirit, leading multitudes to inquire what they should do to be saved, he has not left us without some tokens of his presence and favor, to encourage us and awaken in our hearts larger desires. We are permitted to see progress, to see the leaven of the gospel working upon the masses, to see the light and influence of the truth spreading; and for this would we praise God, and gird up ourselves for the labors of another year.

There is yet a great work to be done. But one in about four hundred of the people in the field occupied by our mission is a professed disciple of Christ, and but one in about one hundred and eighty may be reckoned as a nominal Protestant Christian. The fearful prospects of the multitudes yet without a saving knowledge of Christ, present a most powerful motive for more earnest and prayerful

effort for their salvation. Though idolatry and many of the heathenish customs of the people are modified by the diffusion of intelligence, there is much of superstition, there are many heathen practices yet remaining. As one form of error loses its hold, others creep in; and without earnest, persevering and increasing effort to keep before the minds of the people the truth of God's word, we may expect that deism and infidelity will gradually take the place of the grosser forms of idolatry. The final triumph of the gospel of Christ is made sure by the promises of God. It is for us, to whom the work of making known that gospel has been committed, to see that there is not, on our part, a lack of faith and persevering effort.

North China Mission.

Annual Report.

The report of this mission, for the year 1863, adds little to the information which has been already published in the Herald. It notices the arrival of two new missionaries with their wives, (Messrs. Stanley and Chapin;) trials and disappointments in the native church; the excommunication of four members, while one stands now suspended; the baptism also of four, three of whom are still members of the church; daily preaching services in the chapel, in which the native helper Chia, and blind Chang, have borne their part, with "clear and forcible statements of truth," though the people are found much more ready to listen to foreigners than to their own countrymen. There are now ten members in the little church, and "more than thirty persons," it is said, "have had their attention arrested, and have followed with us, placing themselves under religious instruction." There is a flourishing day-school of sixteen boys. The belief is expressed, that "on these fields, if we faint not, we shall yet reap a glorious harvest," and the mission thus renews its

Appeal for Help.

May God bless the natives of the Sandwich Islands always, as he has richly blessed them in times that are past; and may the charity of the Christian churches never cease to flow forth to them in large and still larger measure. But we remember that there are ten times the number of people in this single city of Tientsin, that there are in all the Sandwich Islands; and we remember also, with grief, that not so much has been done by our churches for all of China as for those fifty thousand. With the Bible translated and religious books multiplied for our use, an open door before us and the whole nation ready to hear the word, we still stand at the threshold, palsied in our efforts for the lack of men. The American Board has but eleven missionaries now in China, the same number which it had ten years ago, although within this period, the field has been wonderfully enlarged, nay, the whole empire thrown open to missionary labor. We have been pleading, these three years, for men to go to Peking, where a wide door is opened for the preaching of the gospel. We have been calling for two men to labor at T'ung Chau, a city of 200,000 inhabitants, twelve miles east of Peking, than which we know of no more promising place in China for a station away from an open port. And now it is our purpose, looking to God for his blessing, to divide our mission at the earliest possible time, to these three stations, Tientsin, T'ung Chau and Peking, and we cast ourselves upon the churches at home for reinforcements.

In regard to the general interests of the missionary work in China, it may not be amiss to observe, that there are at present ninety-five Protestant missionaries scattered at the different ports. Two consular ports in China proper, one in Manchuria, and three in the Islands of Formosa and Hainau, are still unoccupied by missionaries. Owing to the war, but three new laborers from America have entered the field during the last year, while seven English missionaries have arrived during the same period. Two of these are from the Gospel Propagation Society, which now for the first time sends its missionaries to China,

and has the felicity to commence its operations at Peking. Six missionaries have taken up their abode in that city during the year, three places of residence have been purchased for the location of missions, two schools have been opened, and two chapels are now rented in smaller streets, all without opposition from the Government. The people of the place are willing to hear, free from prejudice to a great degree, and what is remarkable in China, women form a considerable part of the audiences. May we soon be permitted to join our brethren in holding forth the word of life in that great metropolis.

We are well aware that our report this year, as in years past, has taken largely the form of an appeal for reinforcements, and for increased energy in carrying forward this mission. Perhaps we may have seemed too urgent; forgive us if we have used other than the language of respectful entreaty; but is it without cause that we thus write? In the providence of God, our mission, when almost extinguished, was brought to this new field. Immense multitudes, as it were many states and nations, were before us, without a single Protestant missionary among them. We found a willing people, freed from prejudice beyond any thing heretofore experienced in China, and a climate altogether changed, and pronounced on all hands singularly healthful. More than this, God has given us an entrance to the hearts of the people and a dwelling in their very midst. The foreign settlement is two miles below the city, and, owing to the shallowness of the water, very few foreign vessels are able to come up the river, so that foreign sailors are seldom seen here. We are as much among the people as we should be at an interior station. They respect us as the bearers of good tidings, teachers of the true doctrine. Tientsin is a favored station, and this province is a favored field. Would that a healthful zeal, according to knowledge, might possess the churches, and fire the hearts of young men to come with us, and go up two by two, to occupy station after station, and possess the land. Now is the time. We earnestly desire to occupy T'ung Chau and Peking this year. For this purpose we require three additional men before the next winter. Cannot an especial effort be made to send them? If necessary, cannot the speed and safety of an overland passage be called in to help this good work, and to secure their arrival? We need also a printer and a press as soon as possible. Nor can we promise, that if prospered in our present plans, we shall not soon be calling for two men for the provincial capital, Panting-foo, and afterward for those to occupy other and more remote stations.

While we write thus, we shall not cease to pray that God will move your hearts, and the hearts of young men in the churches of our native land, to go beyond our largest desires. This mission, as was the American Board of Missions, has been founded in times of war. If, by the grace of God, it shall be strengthened and established in times of such distress, what enlargement and prosperity may we not hope for in times of peace!

TIENTSIN.

LETTER FROM MR. STANLEY, MARCH 15, 1864.

Mr. Blodgett gone to Peking.

IN the foregoing extracts from the report of the mission, reference is made to the intention of occupying Peking and T'ung Chau, at the earliest possible time. Mr. Blodgett wrote, February 25, "I leave this morning for Peking," and now Mr. Stanley says:

Since I last wrote you, some things of interest and importance to the cause of our Saviour have occurred in connection with this mission. The most important event, as it seems to me, is the occupying of Peking by Mr. Blodgett, as a permanent mission station. He left us for that place on the 25th ult., and has already, by the aid of Dr. Williams, pro-

cured fine premises for a mission compound, providentially prepared to his hand. I hardly know what could have been done for the permanent establishment of our mission in North China, during the distracted state of things at home, had not the Lord provided for us, beforehand, such a devoted friend on the field as is Dr. Williams.

The Work at Tientsin.

The departure of our dear brother, towards whom we feel almost as children towards a parent, of course increases very much the duties and responsibilities of the younger members of the mission. I feel this very much, since the care of the chapel falls upon me. My vocabulary is so small that I seem to speak to no purpose when I attempt to say anything. But I remember that he who received one talent was required to use it, even as he who received ten. Looking, then, to God for help, I hope to be enabled to use and increase the talent committed to my keeping. Our chapel is full almost every day, and frequently crowded. Some four or five are quite regular attendants, and are seeking light.

During the past week, examinations have been in progress in the city, for literary degrees. This afforded us a fine opportunity for sending books all over this province. We spent four afternoons in giving books to these candidates for literary honors, to the number of 1,300. We have thus sent out 1,300 copies of some one of the Gospels, and about 2,900 tracts. Seven of these persons came to get more books, and ask about the doctrine before leaving the city. We hope this word of the Lord will not return unto him void, but penetrate many hearts, and bring forth fruit for the kingdom of heaven.

Our school opened more promisingly at the beginning of this year than ever before. The first day there were 18 boys, and it now numbers 25. We are not desirous of increasing beyond this number, which is quite as many as one man can properly teach.

On the 14th of February, two persons were admitted to the church by baptism. They belong to the foreign drilled Chinese troops, and have thus far given us much satisfaction, appearing in reality to have joined the army of the Lord of Hosts.

Another item of interest to us is, that an "American citizen" has said to us, by letter, that while he remains in China, Mrs. Stanley shall receive annually from him $50, for the support of a girls' school. May he long remain, is our prayer; and may the Lord raise up many such friends of our society, and of the good work.

Micronesia Mission.

PONAPE.

Letter from Mr. Sturges, August, 1863—January, 1864.

This letter from the lone missionary on Ponape, written at different times, is long, but of so much interest that it has been found difficult to select portions which might be omitted. It exhibits a state of things at the island which may well call forth both praise and prayer, and which also seems plainly to indicate that one missionary should hardly be left alone in such a field.

Interest over the Mountains—Persecution.

In my last I spoke of some inland places, upon the other side of the mountains, where the Spirit of God seemed to be working. There was, at that time, much opposition on the part of the chiefs; but after the first out-break of violence things became quiet; and the only effect of persecution was to arouse the mass of the people, in several of the surrounding neighborhoods, to seek after the truth. Our church members from this side took turns in visiting them, spending a Sabbath or two, and visiting and teaching during the week. The work went rapidly and quietly on till, some two weeks ago, the chiefs returned to their persecutions, and the congregations were broken

up. A large force came, with muskets and stones, and the people were ordered to disperse. Muskets were pointed into the house, and stones thrown in among the people during their worship. Several were wounded, but none very badly. Some of the people of the place took down their own muskets, proposing to defend themselves; but our teachers told them to put them back, the disciples of Jesus could not fight. The pigs of the place were then all killed, and most of the property stolen from the houses; and the people were ordered to leave. Slates and books were also taken and probably destroyed. The people have sent around to me, to ask what they shall do.

We have appointed some of our church members to go over and spend the next Sabbath. Our people here express much sympathy for them, and seem to feel that it would be better to have them come here, that the Christians may all be together, and suffer and die together if it be the Lord's will.

Church Building—Baptisms.

Our people are working nobly on their meeting house. We hope to have it ready to dedicate in about two months. We get no help outside of our little Christian party. Attempts have been made to throw the edifice down, by knocking out the temporary foundations. The frame has been injured some, but if nothing more is done we shall be too thankful to complain.

October 7. Last Sabbath was our communion season. Three persons were admitted to the church, and three children were baptized at the monthly concert, on the following day. A man and his wife from the other side of the mountains, who were propounded, and were here expecting to be received to the church, were so alarmed by the threats of our chiefs that they felt it duty to leave. Their friends came upon them on Friday night, with stories that no one would be allowed to join us from another tribe. Had they consulted us we should, most likely, have induced them to remain. We still hope they will be of our number. They do not think of giving up their religion, but as the native customs are not in favor of mingling tribes, they hope to have a church formed at their own place. The interest there is on the increase, and the people are about to erect for themselves a meeting house. We were sorry not to have that couple join us on the Sabbath. They are the head ones of the place, and of good standing among the chiefs and people of the tribe.

Christians Driven from their Homes.

It may serve to illustrate what *we* see, here, to give a little history of the past few weeks. Two weeks ago to night, we thought our Hattie was soon to leave us for the better land. At midnight, as I was by the side of the sufferer, and thinking what it would be to have a neighbor, even if he had no more medical knowledge than myself, I heard a rap at the door. On asking who was there, I was told that a chief had taken possession of Mary's house, and that the people were all ordered to leave the place. (Mary is the wife of our native missionary on McAskill's island. She had come to render any assistance she could in our need.) Soon after this startling news, people began to arrive, bringing some of their effects, and asking for quarters with us. They were told they must give up their religion, or they could have no home except here with the missionary. By the time for our morning prayers most of the religious party had collected here, and I much doubt whether the hymn—

> "I'm a pilgrim, and I'm a stranger,
> I can tarry, I can tarry but a night,"

was ever sung more heartily or appropriately than on that morning. Chests, baskets, bags, mats, with live stock, and the endless variety of little traps making up the movable possessions of our people, were piled up on our porches, in our hall, and around our yard. The scene

was rather amusing, and served to remind us that some people can "tarry but" half "a night." It was very pleasant to see how cheerful the pilgrims were. They had been ejected from their homes; they knew not where they were to get a mouthful of food for themselves or their crying children; there was every appearance that a general effort would be made to crush out the hated "sect of missionaries;" yet not one whisper of complaint, not one look of despondency, betrayed a wish to return to their old religion, although, if they would do so, they were offered safety and their homes.

The Nanakin Appealed to.

Towards noon of that memorable day, I ventured from the sick, and as we thought the dying bed of our darling, long enough to go and see our Nanakin. He had indeed given orders for the people to leave their places, but it was mostly on account of false charges which their enemies had brought against them. I remonstrated against the order, and told our chief that I should think it, as would every body else, a persecution of God's people, if he did not recall it. He at length sent for the head man of the "wanderers" to come to his place, and after a little explanation, he told them to come back to their homes. But it was not so easy to "oust" the young chief he had sent to take possession of those homes. He was too comfortably lodged in his new, plastered palace, to think of giving it up. (He had taken up quarters in the house of our Narcissus, our missionary on Pinilap. His wife, Mary, had come to spend the night with us, and her absence was the time selected for the robbery.) It was midnight and the chief with his gang were drunk. I had to make repeated demands on our head chief to have the house restored to Mary; and there was some very plain talk before justice was done; but it was a *trial* question, and it seemed essential, for the safety of ourselves and our native Christians, to know just how we stood. After some two or three weeks the place was restored, and our pilgrim Christians were all back in their homes.

Other Trials.

It is trying for our people to work hard, as they have done, to provide for themselves a place of worship, and then to have it mutilated by these natives, as it has been. We have no small fear lest the "hated house" shall be destroyed. Our only native authority is sick, and so no longer feared. Every one does about as he likes, and very many like to behave very badly. If Nanakin dies, as he most likely will, soon, we shall have stirring times.

A Visit over the Mountains—Scenery.

November 10. It has pleased Providence to let me visit the people on the other side of the mountains. Last week, Monday evening, after our monthly concert, I went with one of our Christians to his place, some five miles inland, and there spent the night. The next morning, as soon as it was light, we were on our way up the mountains. The sun tried hard to look through the clouds, but soon gave it up as a hopeless job, and concluded to let it rain; and it did rain, most of the day, as it rains only on Ponape. The clouds and rain were favorable for my head; and then two strong natives were ready at all needs to support me, as when swollen torrents were to be crossed. The prospect from the summit was surpassingly grand. In some respects it exceeded anything I had ever witnessed. The ocean on both sides stretches out far and wide, and the green slopes, and the gem-like islets, within and along the reef, are parts of the picture very beautiful. The tops of the mountains are covered with large trees, and the whole island, from low tide mark to the loftiest summits, is clothed in verdure, green and fadeless. This covering of nature is its chief beauty. Art will never improve it much,

as it is too broken and rocky to tempt much cultivation.

We planted a cocoa-nut, bread-fruit, banana, and some other plants, on the dividing ridge, where our people are expecting to erect a house for the accommodation of pilgrims. After resting awhile on that airy summit, refreshing ourselves with some food which our guides had provided, drinking in the cool air, and feasting our eyes on the magnificent sights, we united in prayer, and began our descent on the other side. About the middle of the afternoon we met good old "Simeon," who had come out to meet, and welcome to his place, the misssionary and the first white man.

Hearty Welcome—Building.

So hearty was my welcome to the place, and so earnest did the people seem to do honor to their long expected visitor, that I quite forgot I had been climbing mountains since daylight; and after worship with the natives at head-quarters, and a hearty meal on luscious bread-fruit and sugar-cane, I went to work, and by sundown we had up most of the heavy part of the frame of their meeting house. The people had all their materials ready, and were waiting for me to come and superintend them. As they wished to plan after the house at our station, they needed me to be with them to give directions. One of the high chiefs of the tribe, the owner of the place, had come to meet the missionary, and witness the erection of the first house of worship to the true God in his part of the island. I honored him by making him the head man in laying the corner stone, which pleased him much. I was sorry to be so much occupied with house-building, and to have the natives so busy, but there seemed to be no help for it; so I spent most of the daylight, of the three days I had appointed to be with them, in assisting on the house. The nights we spent in a more spiritual way. I never expected to see, on Ascension, people so eager to learn. Every evening the crowd gathered around my lodgings, and hardly seemed to remember that I needed sleep, so little did they think of it themselves.

Religious Service and Baptisms in the New House.

Arrangements had been made to marry two couples and baptize four persons at our Wednesday evening meeting; but the workmen could find no stopping place till near sundown, and we concluded to defer the interesting ceremonies till the next evening, when we hoped to have the roof on the meeting house, and so be enabled to have the first baptism at the place in the house of God.

It was near dark, Thursday, before we were gathered for worship. The house was literally packed. It so much reminded me of olden times; of meetings in log school-houses in the far West! We had no lights, but the breathless stillness of the audience was proof that attention was given to the words of the preacher. Search had been made through the neighborhood for a bowl, but none could be found; so a cocoa-nut shell was brought, filled with mountain water, and I doubt not the ceremony of baptism was as acceptable to the Master as though performed in the most splendid temple, and from a silver bowl.

It was hard to break away from the people the next morning; some of them followed us on the way; we prayed together and parted; they to return and complete their house of worship, I to try a long journey *around* the mountains, as I rather dreaded to climb over them. We had worship at several places along the way, and found the people everywhere ready to hear us. I was much surprised all along to see how much light is spread. Not a native who did not recognize me and appear glad to see me.

Effort of the People in Building.

The chapel, erected entirely by the natives at Johola, is twenty-six by twen-

ty-two feet, and will be a neat and substantial building. When I think of the supreme selfishness of these natives, and remember how next to impossible it is to get the least thing done without the motive of pay, I am surprised at what they have done at that mountain station. The timbers were all brought from a great distance, as no good ones were to be found near. The workmen crossed over deep gulfs and up steep mountains, slept in the woods, and returned with their timbers and sticks the second or third day. The light kindled at that place is, instrumentally, the work of our native Christians. It greatly encourages me as it does them, for they see that there is something for every one to do.

Dedication of the Station Meeting House.

December 9. It is our high joy to be able to report a house of worship *dedicated* to the one living God, on dark Ponape. We have waited long for this time. Perhaps most would say a cheaper house should have been put up long ago; but I think we have done about as well to wait, as we have, and put up the *permanent* building. The frame is all of the best timber, substantially put together, and elevated upon a good stone foundation. The roof is native thatch, and will last some eight years, which is longer than shingles, of any common material, would last in this wet climate. The sides and floor are also of native material and workmanship, and are designed to give place to something more permanent when we are able to supply it. The house is forty by sixty feet; the ridge pole, thirty-eight feet from the floor, is supported by gothic arches resting on the gallery posts. From these posts to the purlin resting on them, there are similar arches. These posts and arches are covered with native twine, in a sort of mosaic-work, giving the interior of the edifice a fine appearance, and the winds must blow much harder than I have ever known them here, to hurt the building thus braced.

This house was a great undertaking for our little handful of Christians. There were but eight men upon whom I could depend for work, but these were *workers*. I am amazed at what they have done, as is every one who sees the house. All our people want is *motive*, and some one to lead them. Then they can work. The new religion seems to give them this motive, and their teacher has thought it one of the ways of doing them good to go before them and show how to cut timbers, and make them into a house for their new found God. Last Friday they joyfully dedicated this, their first offering of the kind, to the worship of the Living God. Besides the usual religious exercises of such occasions, we had a native feast provided at our house. The people brought in liberally, of pigs, dogs, yams, young cocoa-nuts, &c. &c., so we all had enough.

A Second Native Teacher—Interest at his Station.

We have just fitted out and sent off our second native teacher,—David, and his wife Sarah. For the present they will be at Oua, in the north part of the Meterlanim tribe, about five miles from Shalong. There seems to be a glorious work going on in that region, headed by the Uajai, or second chief in the tribe. During the past few months we have had frequent requests for teachers and books, for that region. They hold large meetings every Sabbath, and seem pleased to have our help in the way of native teachers. The brother of the Uajai, himself a high chief and a young man of much promise, came down last Saturday, to spend the Sabbath with us, and to take back the teacher we had promised them. To-day he has gone back with David and his wife. We have prayed much for this couple, and shall be disappointed if you do not hear good reports from them. I go up to-morrow to rejoice my heart in the Lord's work there; and if half that is told is true, I shall be more than ever assured that our handful of Christians can

do something more than build meeting houses.

Arrival of the Morning Star, with a Bell.

January 19, 1864. The long expected Morning Star dawned upon us just one week ago, bringing us more than the ordinary amount of "good cheer." Besides the very large package of letters, the bundles of newspapers, &c., there is the mammoth bell, of 800 lbs, [the gift of a few friends in Illinois,] the first to send out its sweet music over these lovely isles. Oh how its tones thrill our hearts with memories of the past and bright hopes for the future! With such a bell to pitch the tune, we are greatly helped to sing, "Wake, Isles of the South! your redemption is near." And what crowds were awaked last Sabbath morning and called together into the new church! Could the donors have been with us, and witnessed for themselves the multitudes gathering from all these hills and vallies in answer to the sacred call, I am sure they would have felt more than repaid for their liberality. The natives call the bell the Voice of God summoning the multitudes to his bosom; and such a voice we trust it is, and hope it will be heeded.

Our congregations have greatly increased, both in numbers and interest, since we have been in our new church; and now that we have a veritable church bell to call our people together, we confidently expect increased attention to the truth.

Additions to the Church.

23. Saturday evening. We have held our usual meetings preparatory to the communion. To-morrow, our first high Sabbath in our new church, we hope to have the most interesting season of all our missionary experience. Our Nanakin and wife, together with fourteen others, will publicly join themselves to the people of God. Large numbers are gathering about us from distant parts of the island, to witness the solemn exercises.

25. Yesterday was our communion, and thirty-six native Christians sat with us at the table of our Lord. Precious season! The body of the church was pretty well filled with spectators, and all were silent and attentive during the services. At this we were not a little surprised, considering how many wild natives were present. We admitted sixteen to the church, the Nanakin and his wife being of the number. The present number of church members on the island is forty. Several others are expecting to join us soon.

You will see from our communications, that little Christian parties are forming all about the island, and there are earnest calls for teachers. What is one missionary for all this work,—visiting these places, translating, and the many calls from a people in their rising to the light!

APAIANG.

LETTER FROM MR. BINGHAM, OCTOBER 20, 1863.

MUCH of this letter, like the one from Mr. Sturges, is of a cheering character; but toward the close, some trying matters are adverted to. The Morning Star reached Apaiang, Nov. 24, and Mr. Bingham was much gladdened by the arrival of a small printing press, which would enable him to put some portions of the Scriptures, hymns, &c., into the hands of those who are learning to read.

Dawn of a Brighter Day.

Fearfully yet hopefully we write, that brighter days have, we believe, begun to dawn upon us. Yes, we think we may say, that those interested in the religious history of Apaiang will speak of the first revival of religion on this island as occurring in the summer of 1863. Our chapel had become almost deserted; our two only converts had been excommunicated; the two women who had been propounded for baptism had backslidden. In my last to you, of May 7, I spoke of small Sabbath congrega-

tions, inattentive hearers, very small schools, and often no schools at all. I remarked to the effect, that for many, many months, Satan's hosts had all seemed strongly kept, in his many strong holds, but would fain hope that a breach had just been made; and alluded to the hopeful conduct of our king and queen. I asked that Christians would pray for this royal couple. And now, be cheered, and give all the glory to God, that for more than three months our queen, Elizabeth Nei-Kaobunang, has been honoring our adorable Lord as a humble and consistent, baptized convert to the religion of Jesus; and our king too, after some of the most severe trials, has, we trust, been led by a divine hand, and now stands propounded for baptism. We believe him to be a sincere Christian, with many faults, yet one of the lambs. If so, it is all of grace,—all of grace.

The King Abandoning the Tobacco Trade.

Mr. Bingham refers to instances in which trying questions of conscience are brought to him, growing out of the civil and social condition of the people among whom he labors, and then mentions a case in which the king of Apaiang has shown more readiness to sacrifice his own pecuniary interests, in view of what he believes to be right, and for the good of his people, than is often manifested by those whose moral and religious training and professions should place them far in advance of one so rude. He writes:

Intimately connected with the politics of many islands of this group, is the tobacco trade. To be tobacco and other trader for white men, has often been to receive their favor, counsel and support. Thus has it been on Apaiang. For years our king has been the white man's trading agent; and for much of the last year, for three firms, two Sydney and one Hawaiian. For his services, he has received at least £3, or $15 per tun, for all the oil exported, and perhaps he has thus realized an income of $500 a year—nearly all the oil being procured with tobacco. Not long ago, the king was led seriously to consider whether his agency in the tobacco traffic was really to the glory of God, or for the benefit of his poor people. While he was growing rich thereby, his people were being impoverished. But some Christians were engaged in the traffic. Still his convictions were against it, and he resolved to abandon it. *This he has done.* The captains are to find their own agents, either foreign or native. For all the oil exported for tobacco, they are to pay a duty of £1, ($5,) per tun. This revenue is to constitute a charitable fund for the benefit of his people. One firm has already secured a high chief as its agent for tobacco, other merchandise remaining in the hands of the king, as before. This people will have their tobacco, but upon such agent, (i. e. native,) the king imposes a fine, or perhaps in the dialect of commerce, a license fee, of £1 per tun for oil collected for tobacco,—to constitute a fund for national defense, or internal improvements. To this the high chief alluded to readily consents, and seems to think the idea a good one. May he never aspire to the king-ship.

How many kings of the present day would consent to give up the greater part of their private income on such grounds, and to devote the whole duty from imports for charitable purposes among their people, and all the license fees, for the general good? May we not call such a man a wise and Christian ruler; and the more so since he has liberated all his own personal slaves—a hundred or more—on moral principles? May his name long be associated with those of Alexander and *Lincoln*.

Additions to the Church—Increased Congregations.

In addition to our queen, the other woman before mentioned was baptized on the same occasion. And besides the king, one man and two women stand propounded for admission to the church, one of the latter being a sister of the king. The first convert baptized, to whose excision we have alluded, has for

months appeared penitent, and we hope soon to welcome him again within the fold.

The increased attendance upon and attention to the Sabbath preaching, in the chapel at Koinawa, has been not a little encouraging. The average attendance for the past five months has been about fifty-six. Our various prayer meetings have also been well sustained. Several men, and more women, have for months shown a disposition to identify themselves with the Christian party. May they run well.

The School.

Not the least source of encouragement has been the regularity of attendance on Mrs. Bingham's and Mauli's school, by twenty or more women and girls. I cannot well tell you how peculiarly cheering to myself, in the work of translating the New Testament, has been the fact that even *three* little girls among the number, have been found willing to come a distance of nearly two miles to learn to read the words of Jesus. The improvement in the singing of the school has also led me to feel that these rude heathen voices may some day sing sweetly, unassisted, the songs of Zion. Our queen, and the king's sister alluded to, have been among the more regular pupils. I may here mention, that the first converted native female is to be employed as assistant *teacher* in a Gilbert Island school.

Monthly Concert—Contributions.

We hold our monthly concerts on the first Monday evening of each month, at the station. Some are, on these occasions, disposed to contribute to the funds of the Board. A cocoa-nut is not refused, some give a shell of oil, and a few give even coin. But most of our people are very poor, and like many other Christians, are slow to adopt liberal views of Christian benevolence.

It pains me to tell you of Joseph's third fall in July last. He still wanders. The drinking of "manging," or fermented toddy, is still more or less prevalent in Tarawa. Murders occur in consequence.

Islands Depopulated—Slavers.

The population of Tarawa, Maiana and Apaiang has been somewhat increased by the arrival of fugitives from Ananuka, (Henderville's I.,) a large portion of the population of that Island having been driven off by the king of Apemama. Kuria (Woodle's I.) has also been greatly depopulated in the same way. Probably most of the fugitives from Kuria have perished at sea, as only two canoes are reported as reaching Maiana.

But sadder yet has been the partial depopulation of Tapitenea, and of some other Islands in the southern portion of this group, by so-called "slavers" from Chili or Peru, or perhaps from both. Capt. Weiss reports having fallen in with four of the fleet at Rotuma. He judged that there were at least four hundred natives on the vessel nearest him, and thinks thousands must have been taken from our group. Capt. Fairclough confirms the statements respecting Tapitenea. It seems almost incredible; but our prayer is, that God will avert the evil from this people, in whose welfare we feel a special interest. The matter seems to be attracting the attention of British authorities.

Poor Africa! Poor children of Africa on American shores! Poor Gilbert Islanders! Poor world, sold under sin! When will the millennial glories disperse the gloom? Are Christians in America awake? As the booming cannon again and again ring out the death-knell of their noblest sons, does the wail of the heathen reach them over the great waters, while fifty thousand daily go to their last account? Will our people, thus dreadfully scourged by the Almighty hand, come out of the fiery trial prepared to "go and teach all nations"?

PROCEEDINGS OF OTHER SOCIETIES.

Missions in Egypt.

Dr. Wood, in a letter published in the Herald for June, refered to the mission of the American United Presbyterians in Egypt, as one of much promise. The *Christian Instructor and Western United Presbyterian*, of February 27, contains interesting extracts from letters from Cairo, and states that a special work of grace has been manifestly going on in connection with the mission. There had been several conversions in the girl's school, and "scarcely less interest in the boy's department, and in the congregation." A letter in the *Christian Work*, for April, presents "a brief sketch of the agencies of Protestant Christians among the natives of this long darkened land," most of which will be given here.

In Alexandria, the Americans have a zealous and devoted missionary, with a station and schools in a prosperous condition; the German deaconesses have a hospital for the sick, and endeavor to bring Christian influences among their patients as far as is practicable. The Church of Scotland has a school also in Alexandria, which, though the pupils are in great part Levantines, is open to natives, and probably receives a mixture of all nations.

In Cairo, there are the American mission, the German Brothers' mission, the agent of the Moslem Society, and Miss Whately's Ragged School for Moslem girls. All these, though quite independent, yet are animated by one spirit, and looking on the differences of church forms, and minor arrangements in work, as trifles when compared with their great object of bringing souls to the knowledge of Christ, they rejoice in each other's success, and are on the most friendly terms.

The American mission in some respects succeeded to that of the Church Missionary Society, which was the *first* Protestant effort in Egypt. It is now not much less than thirty years since the first missionary to the Copts set foot in Cairo. His task was attended with all the difficulties which beset the pioneer in a new scene of action, and according to the idea then so prevalent, that the eastern churches might easily be induced to *reform*, he was charged rather to endeavor to *improve* the Copt people than to change their whole view and plainly show them their errors; and, above all, to maintain friendly relations with the priesthood, in the hope that these might be induced to undertake the improvement and reformation of the long-corrupted church. This hope proved delusive, and though a certain amount of education was given to many scholars of both sexes, and several Copts became attendants on an evening class at the mission house, no such results as had been looked for took place, and at length the Society withdrew their mission entirely, on the resignation of their agent, the Rev. Mr. Liede, whose age and infirm health unfitted him for any exertions. The American mission had been settled for some time in Cairo when the English mission was broken up; but their success was greatly increased when the whole female school, and many of the former scholars of the boy's school, came to them from the "old mission house." The furniture of the old schools was very liberally placed at their disposal, and every aid their predecessors in the field could afford was cheerfully given. * * Their mission has steadily progressed year by year, and increased in its operations. They now possess a large house, given by the late viceroy, and have a chapel, attended by a small congregation, (partly Copts, partly Syrians settled in Cairo,) some of whom are communicants and have openly professed themselves Protestants, and three schools—one for boys and two for girls—all well attended and flourishing. By pursuing a bolder and simpler course than that formerly attempted, and openly showing the Coptic people that their Church is sunk in error, and urging them to throw off their shackles and come out of her, they meet both with more opposition and more success. Latterly, the zealous and excellent Christian ladies who are teachers to the girls' schools, have had cause to rejoice over some dear young converts who have been led by the Holy Spirit to cast in their lot with the people of God, and who have in some cases had to bear much persecution, but yet stand firm, and show by their lives that their conversion is real.

The German Brothers are from that association which sends out pious artisans, who devote as much time to mission work as is compatible with earning their subsistence, either in part, or entirely after a certain time. The regulations I am not fully acquainted with, nor how the system in general answers, but I believe the brothers in Cairo are very zealous and Christian men, who have been diligent in studying the language, so that though their mission is not of long standing (about three years, I believe) they can read the Scriptures to the people; they also have a small school for native boys.

The Moslem Society of London have for nearly two years employed an agent to

preach and read among the Mohammedan population, a branch of Christian labor harder than any other in Egypt, and previously unattempted as a distinct work. * * * Many great and glorious works have had but a small beginning, and the Society were fortunate in finding an agent (a native of Syria, educated in the American mission) of no common degree of talent, and devoted in heart and soul to the Lord's work, and bearing a high moral and Christian character, who might say with Obadiah, "I, thy servant, serve the Lord from my youth." Latterly this missionary has been assisted by a younger brother, who is employed by Miss Whately as agent for her school, and is supported by a private friend, in order that the Moslem agent may not have to struggle single-handed against the host of difficulties which beset his path. The want of a centre such as a mission-house or school affords, is felt as a hindrance to progress in the work; but considering the very short time the mission has been in Cairo, those who are well acquainted with the field of action, and with Mohammedans in general, indeed consider that it is a very hopeful as well as an interesting work, though it may be that a long time will yet elapse before the seed now sown will be reaped. God alone knows the times and the seasons; but it is cheering to know that his gospel is being brought before the blinded followers of the false prophet, and that though the missionaries meet with occasional persecution and much indifference, they do succeed in assembling hearers, and are frequently asked to produce the Scriptures and read. In the coffee-houses of the city especially, in the evenings and afternoons, they have audiences varying from twenty to even a hundred men, chiefly of the poorest classes, for it is the poorer coffee-houses that are most crowded, and where they find the most attentive listeners.

BAPTIST MISSIONARY UNION.

The *Macedonian*, for June, contains an abstract of the Report of the Union, presented at its recent annual meeting at Philadelphia, which gives the following statistics: "Receipts of the year from all sources, $135,525.25. The excess of the income of the Union over that of the last year is $11,861.53. Of the entire receipts, 100,519.74 were derived from donations; $5,940.62 from legacies; United States Government (two years) $10,575; American Tract Society, N. Y., $700; other sources, $8,267.25. The receipts from donations were more than last year; from legacies less. Expenditures of the year, $135,014.68. The expenditure has been so great, on account of the high rate of exchange."

"The number of missions in connection with the Union is 19. In the Asiatic missions there are 15 stations and about 400 out-stations; in the French and German Missions not far from 1,100 stations and out-stations. The number of missionaries, including those in this country and excluding those in Europe, is 40 males and 36 females. Native preachers and assistants, exclusive of those in Europe, not far from 500, of whom 50 are ordained ministers of the gospel; in Europe, 160; total, 660. The number of churches in the Asiatic missions is 375; in Europe, 80; among the North American Indian tribes, 14; in all, 469. The baptisms last year were not far from 2,500; and the total present membership, about 35,000."

But while rejoicing "in the comparatively prosperous close of the last financial year," the Macedonian presents an appeal for increasing effort, and the reinforcing of the missions, much of which, in its general features, might well be applied to the wants of the American Board and its missions also. It states:

We wish we could encourage the view, that our missions are in a position that would warrant our holding by what we have gained, and waiting for the dawning of a more auspicious day. But the facts will not justify us in such a view. Let us briefly glance at them. The Teloogoo Mission, otherwise in a more hopeful state than during many years before, is weak and must be reinforced this year. To fail in this would be nearly tantamount to its abandonment. Mr. Jewett has been in this country some time for the recovery of his health, and during all the time of his absence Mr. Douglass has been alone. Even if Mr. Jewett should be able to return this year, the state of Mr. Douglass's health is such that he may be compelled to retire, at least for a season. The work of that mission is a burden which one man cannot safely sustain alone. The same thing is true of Assam. It must be strengthened, or the force already there will become comparatively ineffective. It is a most fatal policy to load our missionaries with responsibility and work, under the steady and crushing pressure of which they must break down in health and become prematurely old. And this is what the present position of our work in Assam is doing for the missionaries in that field. Then, there is the

Maulmain Burman Mission with only one missionary, when there ought to be four. We should not be surprised to hear by the next mail, of the failure of Mr. Haswell's health under the load of care and labor that is upon him. The other stations in Burmah, at present occupied, are not so destitute as this; but there is not one of them that might not put in its claim, on good ground, too, for reinforcement. The Siam Mission has also been reduced, by the withdrawal of Mr. Telford, to one missionary. If the mission is to be kept in a healthful, or even in a living state, it must be strengthened. Prome also needs another man, and we ought to send him. To reinforce these missions to a moderately effective point, we must have at least nine new men this year. Our survey has been by no means exhaustive. We have set forth only the minimum of the demand for reinforcement. A much larger force than we have named, could be employed effectively in the fields designated.

And what shall we say of the vacant fields? All the once fruitful stations in Arracan are vacant. Comstock seems to be still calling from his grave—"Six men for Arracan!" Tavoy is vacant. The field, which has yielded such glorious harvests in days gone by, is still white and ready for the harvest, but the reapers are wanting. Who does not feel that Tavoy ought to be re-occupied at once? Mergui is vacant. Shwaygyeen is vacant. To reoccupy these fields we must have eight new men at the least. The work of reconquest ought to begin this very year. To delay longer will be to abandon it forever.

And when all this shall have been done, we shall only have regained the *status in quo* of twenty years ago. All this is necessary to make us as strong in missionary laborers and in our general missionary appliances, as we were on the day that the Missionary Union took up the work of the Triennial Convention. But shall this child of Providence, the great missionary body of the Baptist denomination, be content to settle itself in the condition of twenty years ago? This will be the next great practical problem for us to solve. This year, reinforcement, re-occupation, the strengthening of the weak and the restoring of the breaches. Next year, advancement, enlargement, conquest. Our treasury must receive one hundred and ninety thousand dollars the present year. Less than this sum would leave some pressing wants unprovided for.

MISCELLANIES.

Fruit from Seed Long Buried.

In 1855 a missionary was sent from the West Indies to the west of Africa. Landing at Sierra Leone, after much consultation, the Rio Pongas was fixed upon as the field in which to commence a new mission. "The king was willing to receive the missionaries; Tintima, on the Little Pongas, was selected as the spot where the station was to be formed, and there, amidst discomforts and annoyances, the work commenced. But an unexpected encouragement broke in. On December 21, a boat was seen descending the Little Pongas, and approaching Tintima. A young black man, leaping from it, proceeded to the miserable porch occupied by Mr. Leacock and his assistant, Duport. 'I am,' he said, 'the son of a Mr. Wilkinson, chief of Fallangia, and my father, who is aware of your being here, by letters received from Sierra Leone, being himself sick, has sent me to invite you to his place.' That evening Mr. Leacock accompanied him. 'The old man,' says Mr. Leacock, 'met me, and, taking my hand in both of his, pressed it cordially, and, before releasing it, said, 'Welcome, dear Sir, thou servant of the Most High; you are welcome to this humble roof.' I attempted to apologize for having come that evening. He said, 'No apology, Sir: if you will be satisfied with my humble board, you are welcome;' and he ordered supper immediately. He seemed greatly agitated, and, in a few moments after, rising from his chair, broke forth with that incomparable song of praise, the 'Te Deum laudamus,' repeating it with great solemnity and accuracy. At the conclusion, after a short silence, he said, 'Sir, this requires explanation. In my youth I was sent to your country, [Europe] and placed under the tuition of a respectable clergyman, and through him I imbibed the first principles of Christianity. I returned to my native country in 1813, and fell into many of its ungodly practices. In this state I continued till 1835, when it pleased God to visit me with severe illness, from which I with difficulty recovered. From that time I resolved that 'I and my house would serve the Lord;

and I earnestly prayed that God would send a missionary to this Pongas country, whom I might see before I died. I have written to Sierra Leone for a missionary, but could get no answer; and now the Lord has sent me an answer. You are, Sir, an answer to my prayers for twenty years. You are the first minister of the gospel I have beheld since 1835. And now I know that God hears prayer, and that a blessing is come to my house. Here you are welcome. * * * As you have come to our country I will find plenty of work for you. The king of this country is Jelloram Fernandez; I am his cousin, and my son is married to one of his daughters. I know all the chiefs; and I will go with you to visit them as soon as I am able. There are in Fallangia over thirty children, which will be the beginning of a school for you. You can use my house; and next fall I will assist you in putting up a house for you to reside in, and a place of worship. In the mean time I will divide my house with you, and not charge you house-rent. You can have a private table, if you prefer it; and if you should be sick, I will help to nurse you."

English Missionary Societies.—The *Christian Work* for June presents the following statement of the receipts, during the last year, of the leading English foreign missionary societies.

Society for the Propagation of the Gospel in Foreign parts,	£87,832
Church Missionary Society,	154,247
Wesleyan Missionary Society,	134,258
London Missionary Society,	81,072
Baptist Missionary Society,	34,419
United Methodist Free Churches,	11,585
Primitive Methodist Missions,	12,557
Turkish Missions Aid,	2,875
Total,	£518,845

about 2,594,225 *gold* dollars.

MONTHLY SUMMARY.

Home Proceedings.

The receipts of the Treasurer during the month of June were $35,053; nearly $11,000 more than during the same month in 1863. This, under ordinary circumstances, would be encouraging; but circumstances are very extraordinary, and the financial prospects are still such as to call loudly for the most prompt and efficient action. The price of gold, and therefore the cost of exchange, and the expenses connected with carrying on the foreign operations, have been still increasing. Of the near $500,000 which it became obvious some months since, must be necessary to meet the expenses of the current year, less than $322,000 have been received during ten months, up to June 30. The sum imperatively needed for the remaining two months is therefore very large; much larger than the Board has ever received in any like period. Under these circumstances, the Home Secretary has sent a circular letter to the pastors of all churches co-operating with the Board, which it is earnestly hoped will not be thrown aside without perusal, as printed circulars often are, but will be prayerfully considered; and such action taken thereupon as our Redeemer will approve. *His* cause is imperiled, and his friends should rally to its help. Did all feel as felt the writer of the following note, which was sent a few days since with a five dollar gold piece, as "the invalid's mite," (worth when received $12.40 in currency,) the treasury would soon be relieved.

"This trifle was presented for private, *personal* comfort. But hearing there is a lack of funds—that the receipts of the American Board are deficient by one-fifth of the sum required to carry on their missionory work,—I said, 'No. The friends of the Board *must not* come short. This money, which was to give to the invalid some few of the comforts—to her they would be luxuries of life—*must be given up* before I can hear that the glorious cause of missions is obliged to retrench.' With this little sum goes forth the earnest prayer—which is united with that of many wrestling Jacobs and prevailing Israels,—in the persons of the aged, the infirm, the invalid—to Him whose is the silver and the gold. These, bringing their mites, will importune the God of heaven to unlock the sealed hearts of those whose treasures are counted by *tens of thousands* instead of *bits* like this; but who deny themselves

no luxury, but rather *add many*. The closet witnesseth to the renewed wrestling, that Jesus' great sacrifice to atone for our sins on the cross, may warm these hearts and open these coffers; that there may be *no* lack in the *Lord's* treasury."

There are pleasant indications, which may be mentioned by way of encouragement to others, as Paul called the attention of the church at Corinth to the liberality of Macedonian Christians. A movement has been commenced at Providence, R. I., which is expected to secure extra subscriptions in that city to the amount of not less than $5,000. Better still;—in a small church of about eighty members, in the vicinity of Boston, less able certainly than scores of other churches in Massachusetts alone, by vote of the church, an extra contribution was taken in July amounting to near $1,300. The same people had already given to the Board within the year, more than $1,400. The "Harmony Society," a German community at Economy, Pennsylvania, in response to the appeal published in the Herald for June, forwarded $1,000. Individual donations, also, reaching the Treasurer from time to time, and encouraging assurances from various places, show that there are those among the followers of Christ to whom his cause is precious.

Missions of the Board.

Western Turkey.—Mr. Goodell wrote from Constantinople, May 11: "Last Sabbath, four individuals were received into this little church [at Hass-keuy] by profession. These, with two admitted at the previous communion, make six received since the commencement of 1864. The evening prayer meetings, inaugurated by Mr. Bliss more than a year ago, have continued without interruption, or abatement of interest, till the present time." These meetings are "lively and interesting, and are believed to be more useful than meetings less informal would be," and our brother thinks there is more life in the church than he has ever known in it before. The little school, which the church has taken into its own hands, continues to prosper, "numbering now not less than thirty pupils."

Mr. Ladd writes from Smyrna, May 10, that seven persons have been received to the church there during the present year, five by letter and two by profession, and that now some Armenian families manifest a good degree of interest in evangelical truth, have much intercourse with Protestant families, and have repeatedly invited Mrs. Ladd to visit them. He also says: "In a recent visit to Thyatira I found some difficulties to be settled between the church members, but much progress had been made in the school there, taught by the native preacher. Several Greek and Armenian parents prefer to send their children to him, and pay for their tuition, rather than send them to their own schools, where they would be taught gratuitously. The school has thirty scholars, and the number would be much larger, were there suitable accommodations. In a coffee-shop on the road to Thyatira, where I spent a night, I had religious conversation with the owner, a respectable, intelligent Turk; and at the hour for retiring to rest, I asked him if he did not pray before lying down to sleep. He answered that he did, and said to me, 'It's you are a teacher of religion; you will pray with us to-night.' I was gratified with such an opportunity, and both the Turk and a Greek who was present, frequently responded 'Amen,' to the petitions offered."

Central Turkey.—Eight young men, who have honorably completed their course of study in the Theological class at Aintab, were licensed on the fifth of May, to preach the gospel. All are to be at once employed, two of them in connection with the Western Turkey mission, two or three in the Adana station field, two at Marash, (one, it is expected, as pastor of the second church there,) and one perhaps at an outstation of Aintab. "These," says Mr. Schneider, "with thirteen others previously licensed, make twenty-one native preachers sent forth from this place," of whom nine have been settled as pastors.

Eastern Turkey.—At Bitlis, in the far north-east of the Eastern Turkey field, after six years of labor, the missionaries rejoice in the formation of a church, which Mr. Knapp's letter (p. 228) shows to be, in part, the fruit of seed sown long since, in

the casual conversation of a native preacher with a young man at Moosh, and the gift to him of a Catechism. "Cast thy bread upon the waters." It is also a cheering fact at Bitlis, that the brethren have a theological class of six promising young men, who "have thrown up business, and are devoting themselves exclusively to preparation for becoming future helpers, spending their summer vacations as colporters among our villages."

Miss West and Miss Fritcher, from Marsovan, in the Western Turkey field, arrived at Kharpoot, May 6, to assist, for a time, in the female boarding school, of which Miss Babcock had the charge previous to her recent return to the United States.

Nestorians.—Mr. Perkins's letter, on another page, calls attention to the important fact that the mission is aided by sixty Nestorian preachers, addressing, from Sabbath to Sabbath, a like number of congregations,—"a mighty and most precious instrumentality." Mr. Shedd speaks with interest of labors in the villages,—protracted meetings—two or three days being spent in each place. Inquirers, and large, deeply attentive assemblies, are found at every place, encouraging the hope that the number of true conversions, within a short time, will prove to be not small. Facts of interest are stated also respecting the mountain work and the state of civil affairs.

Syria.—Mr. Eddy reports "a scene of deep interest, and of important bearing upon the advancement of Christ's cause." It was the ordination at Abeih, on the 10th of May, of Mr. Sulleba Jerawan, a native of Syria. He had pursued a four years' course of study at the Abeih seminary, "in a manner most satisfactory to his teachers," and had been for some time employed as a teacher and preacher, proving himself faithful and efficient. His field of labor is expected to be the city of Hums and its vicinity. This is the second ordination of a native by the missionaries of the Board in Syria. The first, that of J. W. Wortabet, now connected with the Scotch United Presbyterian mission to the Jews, at Aleppo, occurred eleven years ago. Mr. Eddy says: "We all rejoiced to give again to these native churches a pastor from among themselves, and look upon him with gratitude and joy, as the first fruit of many years of labor and prayer for this end, and with hope, as the forerunner of many others to be thus consecrated. Indeed we are expecting to attend a second ordination this fall." The officers of the Board, and many others at home, will participate in this joy and hope. A native ministry must be all important in every missionary field, and greater progress in the bringing forward of such a ministry is much to be desired in Syria.

Mahratta Mission.—Mr. and Mrs. Hazen and children, Mr. and Mrs. Chapin, and Miss Ballantine, who sailed from Boston, January 7, reached Bombay, all in good health, May 18.

Ceylon.—The statements in the annual report from Ceylon respecting the condition of the heathen mind—the influence of the gospel upon the masses, the modification of idolatry and of heathenish customs, diminished opposition, frequent readiness to admit that Christianity is true, and the good effects of Christian schools,—are worthy of note; as are also some of the statistics presented,—forty admissions to the churches within the year, near $700 contributed to religious and benevolent purposes, three native pastors, twenty preachers and catechists, and many other native helpers aiding the little band of missionaries.

West Africa.—Intelligence from the Gaboon mission is from Mr. Bushnell, to April 23. A young man of some promise, grandson of one of the Mpongwe kings, was received to the church, April 3. He had "given up plans formed for marrying a plurality of wives, had freed his slaves, promised neither to drink nor sell rum, and had taken his stand on the Lord's side in the face of subtle and powerful opposition." Mrs. Bushnell, after nursing many of the pupils in the girls' school, sick with the measles, had been herself dangerously ill with the same disease, but was recovering. Mr. Bushnell was engaged in translating into Mpongwe the Epistles of John. The French and Spanish influence in equatorial Africa is said to be increasing. Mr. Bushnell says: "They claim, I believe, all

the coast from Camma, 100 miles south of the Gaboon, nearly or quite to Cameroons River, north. Some points are claimed by both Governments."

Fuh-chau.—Mr. Hartwell wrote, April 7: "The officers have paid the damages done to chapels, &c., by the people in January last. [See Herald for June.] I do not think there is any danger of the like conduct being repeated here."

North China.—From Tientsin, in connection with the report of the mission, we have a renewed appeal for reinforcement, from missionaries who have found there a healthful climate, and a willing people, free from prejudice beyond any thing heretofore experienced in China; but who yet, after calling for two years, "stand at the threshold, palsied in" their "efforts for want of men," and have now determined, looking to God for a blessing, and casting themselves on the churches for help, to divide the little band of three to as many stations. Mr. Blodget left in February, to occupy Peking permanently, as one of these stations. Mr. Stanley's letter notices the admission of two more men to the church, full congregations, and a more promising school than ever before at Tientsin. (See pages 236, 237.)

Micronesia.—Letters in this number of the Herald from Messrs. Sturges and Bingham, will be read with great interest. Mr. Sturges has been over twelve years in Ponape, the farthest west and the largest of the islands occupied by the mission, (about sixty miles in circumference, with a population estimated ten years since at about 5,000.) He had associates formerly, but for the last two or three years his has been the only mission family on the island. But he has not labored in vain. The progress of the work over the mountains, notwithstanding renewed persecution, and specially encouraging as *the fruit of native Christian effort;* the erection, by the people themselves, with much hard labor, of a chapel there, and a church at Mr. Sturges's station; the persecution at the station; the description of the motley gathering there, when the people were driven from their houses; the bold, persistent efforts of the lone missionary to secure their rights; the arrival of the Morning Star with a bell for the church, called by the natives, "The Voice of God, summoning the multitude to his bosom;" the communion season, when sixteen natives for the first time, and among them the Nanakin and his wife, came with twenty others around the table of the Lord; the statement that Christian parties are forming all about the island, and that there are earnest calls for teachers; all these, and other matters referred to in his letter, will awaken the attention, and call forth sympathy, prayer and praise. Mr. Bingham also, on Apaiang, is permitted to speak of the dawning of brighter days, a first revival, the hopeful conversion of the king and queen, (the latter having united with the church and the former being propounded,) and the noble conduct of the king in giving up the, to him, large profits of a tobacco traffic, which he felt to be injurious to the people and not for the glory of God. The close of Mr. Bingham's letter shows that the terrible procedings of slavers from South America have come quite too near to Apaiang; and many will join in his prayer, that God will avert the evil from his own people, in whom he feels so deep an interest.

Other Missions.

China.—Mr. Green, of the American Presbyterian mission at Ningpo, reports the recent ordination of two Chinese, by the Presbytery of Ningpo,—"faithful men, whom God has greatly blessed in the leading of souls to the knowledge of the truth as it is in Jesus." He also states that the church at Yuyiao has increased its number of communicants within the year from four to forty, and mentions the baptism, in March and April, of six persons at other stations. The Presbyterian Board sent out, in May, three new laborers to China, Rev. J. Wherry and wife to Shanghai, and Miss S. L. Green to Ningpo.

The whole number of Protestant missionaries now in China is said to be about 95, and the number of church members connected with Protestant missions not far from 2,500. Nearly one-third of these are found in Amoy and the villages around

it, where, for several years, success has been remarkable. And "one of the most cheering features in this success is the circumstance, that it has been, to a considerable extent, owing to the spontaneous efforts of the native Christians among their heathen neighbors;" like the success "over the mountains" on Ponape, as noticed by Mr. Sturges.

Siam.—Call for a New Mission.—Messrs. McGilvary and Wilson, of the Presbyterian mission in Siam, having recently visited the country of the Laos, (north of and tributary to Siam,) returned with very favorable impressions as to the opening for missionary effort there, and make an urgent call upon the Presbyterian Board to enter the new field without delay.

India.—The murder of Mr. Janvier, of the American Presbyterian mission at Lodiana, India, was mentioned in the July Herald. It is now announced that another member of the same mission has also fallen by the hand of violence. Early in the morning of April 27, Rev. Isador Loewenthal, of the Pashawar station, while walking in his garden, as he was accustomed to do when he could not sleep, was shot by his own watchman, and soon died. The act is believed to have been intentional, though no cause is assigned for it. The watchmen at first alleged that the gun went off by accident, and afterwards that he mistook Mr. L. for a thief. "Thus," says the *Foreign Missionary*, "has gone to his rest, one of our most gifted ministers, one of our most devoted and useful missionaries."

DEATHS.

Among the Miscellanies in the Herald for July, were some thoughts occasioned by the death of Rev. James H. Schneider, eldest son of the well known missionary at Aintab. The family is again deeply afflicted. Another, the youngest son, eighteen years of age, has fallen in the same struggle for national liberty and life in the United States. EDWARD M. SCHNEIDER, from motives of pure patriotism and convictions of duty, left his studies at Philips Academy, Andover, to join the 57th Massachusetts regiment. On the 17th of June last, in an attack on the enemy's works near Petersburg, he fell, mortally wounded, while "with eager feet he led the advance," having said, "I intend to be the first one to enter their works." He died on Sabbath morning, June 19, with bright Christian hope, "not afraid," but "content;" finding the valley of death "all bright;" and sending to his father the message,—"I have tried to do my duty to my country and to God;" to his fellow soldiers, this,—"Stand by the dear old flag;" and to his brother in the navy, this,—"Stand by the flag and cling to the cross of Christ."

CALVIN MILLS, youngest son of Rev. Justus Doolittle, of the Fuh-chau mission, died at sea, off the Japan Islands, on the 6th of May. The family were returning to the United States by way of California, the return being called for by the state of Mr. Doolittle's health.

ANNUAL MEETING.

Attention is invited to a notice with reference to the approaching annual meeting of the Board, which will be found on the last page of the cover of this Herald. The points (1 and 2) to which the Committee at Worcester, in preparing the notice, request special attention, should not be overlooked. Not to speak of needless and great trouble, it will very probably be *impossible* to provide places for such as do not make seasonable application; and those who neglect to do this should blame no one but themselves if they are left unprovided for.

DONATIONS.

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Cumberland, Cong. ch. and so. 50 00
Minot, do. 35 00
New Gloucester. do. 100 00
North Yarmouth, Cong. ch. and so.
14,85: la. asso. 12,60; 27 45
Portland, Mrs. Eliphalet Greely, wh. with prev. dona. cons. CURTISS MESERVE and NATHANIEL J. GILMAN, H. M. 100 00
Pownal, J. L. 19 40—331 85
York Conf. of chs. Rev. G. W. Cressey, Tr.
Kennebunk, 2d cong. ch. and so. 180 00
Kittery, The Lord's percentage, 2 50
Saco, 1st cong ch. benev. so. 68 79—251 29

583 14

Castine, Cong ch. and so. coll. 6,87 ; gent. asso. 84,50 ; la. asso. 50 ; m. c. 8,78 : 150 15
Monson, Rev. H. S. Loring 5 ; cong. ch. and so. 14,86, wh. with prev. dona cons. Rev. H. S. LORING an H. M. 19 86
Weld, Cong. ch. and so. 10 69—180 70

763 84

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Keene, 1st cong. ch. and so. la. and gent. to cons. Rev. J. A. HAMILTON and Mrs. J. A. HAMILTON, H. M. 150 00
New Alstead, Cong ch. m. c. 17 00—167 00
Grafton co.
Hebron, Cong. ch. and so. 4 30
West Lebanon, Mrs. CAROLINE GERRISH, wh. cons. herself an H. M. 100 00—104 30
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Francestown, Joseph Kingsbury, to cons. SAMUEL STEVENS an H. M. 100 00
Hancock, Cong ch. m. c. 37 00
Lyndeboro', Cong. ch. and so. 29 95
Nashua, Pearl st. ch. and so. 125,81 ; C. R. Morrison, 10 ; Olive st. ch. and so. 220,72 ; less exp. 65c. ; 355 88
Pelham, Mrs. Elizabeth H. Gage, 25 00—547 83
Merrimack co. Aux. So. G. Hutchins, Tr.
Fisherville, 1st cong. ch. and so. 38 65
Franklin, Cong. ch. and so. 56 00
London, do. 5 30—99 95
Rockingham co. Conf. of chs. F. Grant, Tr.
Greenland, Cong. ch. and so. 138 00
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. (of wh. from E. L. Goddard, 50, to cons. Rev. E. N. GODDARD an H. M.) 94 00

1,151 08

Legacies.—Greenfield, Timothy Foster, by Ephraim Holt, 46 21
Keene, Daniel Adams, by William S. Briggs, Ex'r, to cons. DANIEL E. ADAMS, of East Wilton, and DANIEL L. ADAMS, of New York H. M. 200 00—246 21

1,397 29

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Lewis H. Delano, to cons. CAROLINE M. BELL an H. M. 150 00
McIndoes Falls, Cong ch. and so. 33 40
St. Johnsbury, South cong. ch. and so. 36,00 ; 2d cong. ch. m. c. 43,72 ; a friend, 5 ; East St. Johnsbury, ch. and so. 7,50 ; St. Johnsbury Centre, 1st ch. m. c. 11,15 ; 103 37
Lower Waterford, A friend, 10 00—296 77
Chittenden co. E. A. Fuller, Tr.
Hinesburg, Cong. ch. 2 25
Milton, Elijah Herrick, 10 00—12 25
Franklin co. Aux. So. C. B. Swift, Tr.
St. Albans, G. Merrill and wife, to cons. SAMUEL MERRILL an H. M. 100 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Thetford, 1st cong. ch. m. c. 13 95
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. and so. 16 67
Coventry, Cong. ch. m. c. 5 00
Holland, Mrs. M. Montgomery, 10 00—31 67
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, C. M. WILLARD, wh. with prev. dona. cons. himself an H. M. 50 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Hartland, Cong. ch. and so. 15 00
Woodstock, Cong. ch. and so. 44,40 ; m. c. 6 ; S. Woodward and family, 20 ; 70 40—85 40

590 04

Bennington, 2d cong. ch. and so. wh. cons. Rev. C. H. HUBBARD an H. M. 31 00
Bennington Centre, 1st cong. ch. m. c. 32 50
Rupert, Mrs. P. H. Sheldon, dec'd, 10 00—73 50

663 54

MASSACHUSETTS.

Barnstable co.
West Barnstable, Cong. ch. and so. 16 60
Berkshire co. Aux. So. James Sedgwick, Tr.
Hinsdale, Cong. ch. and so. 153 60
New Marlboro', Cong. ch. to cons. Rev. C. C. Painter an H. M. 88 05
Williamstown, South cong. ch. 35 00—276 65
Boston, of wh. from Mrs. Harriet J. Allen, 500 ; J. W. Field, 100 ; a friend, 100 ; do. 100 ; do. 1 ; G. Wilkes, 20 ; Unknown, 1 ; 1,430 13
Brookfield Asso. W. Hyde, Tr.
North Brookfield, Thomas Snell, 10 00
Southbridge, Manning Leonard, wh. cons. Mrs. MARY F. LEONARD an H. M. 100 00—110 00
Essex co.
Andover, Chapel ch. and so. 143,61 ; Rev. Joseph Emerson, 30 ; 173 61
Lawrence, A friend, 5 00
Lynn, 1st cong. ch. m. c. 20 00
North Andover, Evan. cong. ch. and so. wh. cons. Mrs. SUSAN F. SMITH, GEO. G. DAVIS, Mrs. SARAH J. JOHNSON, and Mrs. NANCY H. SAWYER, H. M. 370 50
Salem, Crombie st. ch. and so. (100 of wh. from a lady to cons. J. H. TOWNE an H. M.) 322,56 ; Tabernacle ch. and so. (of wh. 100 from N. C. Robbins to cons. R. C. MANNING an H. M., 100 from Augustus Brooks, to cons. GEO. A. BROOKS an H. M.,) to cons. EBENEZER CLEAVELAND, ASAHEL HUNTINGTON, R. A. MCKENZIE, and WM. H. WHIPPLE, H. M., 600 ; a friend, 25 ; 947 56
Topsfield, Cong. ch. and so. 142 35-1,659 02
Essex co. North Aux. So.
Amesbury and Salisbury, Fem. miss. so. 13 59
Haverhill, East cong. ch. and so. 8 00
Ipswich, First parish, 66 41
Newburyport, North cong. ch. and so. 82 69—170 60
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. ch. wh. cons. Mrs. MARY BRYANT an H. M. 122 00
Essex, First ch. and so. 100 00—222 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Huntington, A thank-offering, 1 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, College ch. m. c. 30 00
Greenwich, Cong. ch. and so. 53 00
Hadley, Russell ch. benev. so. wh. with prev. dona. cons. EDWIN H. SEYMOUR an H. M. 8 00
Northampton, Estate of Mrs. Fanny Thayer, by E. G. Durant, 20 00
Southampton, Mrs. S. K. Parsons, 5 ; a friend, 50c. ; 5 50—116 50
Middlesex co.
Brighton, Evan. cong. ch. 95 10
Charlestown, A friend, 500 ; Winthrop ch. and so. 1,835,14 ; 2,335 14
Concord, Mrs. Samuel Hoar, 10 00
East Cambridge, Evan. cong. ch m. c. 10 20
Lowell, Sarah V. Hosmer, 50 00
Marlboro', Union ch. ad'l, 17 00
Natick, 1st cong. ch. m. c. 5 82
Newton Centre, Cong. ch. m. c. 47,85 ; M. J. Kingsbury, dec'd, 10 ; friend, 7 ; 64 85
North Chelmsford, A friend, 5 00
Sherborn, Cong. ch. and so. 20 55
South Reading, 1st cong. ch. and so. coll. 198 ; m. c. 44,31, to cons.

FRANCIS P. HURD, and DANIEL NORCROSS, H. M. 242 31-2,855 97
Norfolk co.
Roxbury, Vine st. ch. m. c. 50; Moses Day, wh. cons. Mrs. SARAH F. DAY an H. M. 140; W. H. Long, 20; 210 00
West Roxbury, So. evan. cong. ch. m. c. wh. with prev. dona. cons. LUCIUS A. TOLMAN an H. M. 35 44
Wrentham, 1st cong. ch. and so. 130 00—375 44
Old Colony Aux. So.
Middleboro', Cong. ch. cont. 60; m. c. 30; 90 00
New Bedford, Pacific cong. ch. to cons ABR. W. PEIRCE an H. M. 100; North cong. ch. and so. 57,65; 157 65—247 65
Palestine Miss. So. E. Alden, Tr.
Abington, 1st cong. ch. and so. gent. 193,25; la. 45,45; m. c. 80; indiv. 6; 321 70
Braintree, South ch. m. c. 77 00
Bridgewater, Central Square ch. and so. 16 30
Cohasset, Beech Woods, Mrs. S. 95
East Abington, Coll. 123; m. c. 20; 143 00
East Randolph, Winthrop ch. and so. gent. 140,75, (100 of wh. cons. E. E. HOLBROOK an H. M.) la. 34,48; m. c. 100,32; 2d ch. and so. 3 indiv. 4; 279 55
Easton, Evan cong. ch. and so. 52 00
Hanover, 2d cong. ch. and so. 25; J. Freeman, 2; 27 00
North Bridgewater, 1st cong. ch. and so. 26,60; Porter ch. and so. coll. 225,17; m. c. 74,83, to cons. S. W. S. HOWARD, AUG. T. JONES, and Mrs. SARAH H. EDDY H. M.; Campello ch. and so. 58,50; 385 10
South Abington, Cong. ch. and so. 270 47
South Weymouth, 2d cong. ch. and so. coll. 81,30; m. c. 8,87; Union ch. and so. 269,71 wh. cons. J. S. FOGG an H. M. 359 88
Randolph, 1st parish, gent. 154,25; la. 49,85; m. c. 57,61; 261 71-2,197 66
Worcester co. Central Asso. E. H. Sanford, Tr.
Barre, Arnold Adams, 500 00
Berlin, A friend, 2 00
Worcester, Commissions, 4 00—506 00
Worcester co. South, W. C. Capron, Tr.
Millbury, A friend, 50 00

10,231 62

Chelsea, Winnisimmet ch. m. c. 35,80; Broadway ch. m. c. 29,52; 65 32
Edgartown, C. Coffin, 4 00
"Massachusetts," 5 00—74 32

10,308 94

Legacies.—Enfield, Sewall Cooke, by E. Clark, Ex'r, 100 00
Housatonic, Mrs. Statina Lewis, by T. H. Spencer, Ex'r, 100 00—200 00

10,508 94

RHODE ISLAND.

Central Falls, Cong. ch. m. c. 67 30
Providence, A friend, 2 00
A friend, Avails of a gold chain, 5 10

74 40

Legacies — East Providence, Mrs. Delia Fitts, by J. B. Fitts, Ex'r, to cons. DAVID B. FITTS and Mrs. NANCIE L. FITTS, H. M. 233 33

307 73

CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, 1st cong. ch. and so. miss. benef. so. 90 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgebury, Cong. ch. and so. 35 75
Stamford, 1st pres. ch. 283,64; A. E. A. 30; 313 64—349 39
Hartford co. Aux. So. A. G. Hammond, Agent.
Andover, 1st cong. ch. and so. 30 75
East Glastenbury, Cong. ch. and so. 7 00
East Hartford, A friend, 500 00
East Windsor, 1st cong. ch. and so. 77 15
Farmington, X. Y., 50 00
Hartford, Rev. J. P. Skeele, 13,50; R. S. Burt, 10; 23 50
Unionville, Cong. ch. and so. 48 25—736 65
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, South ch. and so. 40 10
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. 50 00
South Canaan, do. 38 60
Winchester Centre, do. 5 00—93 60
New Haven City, Aux. So. F. T. Jarman, Agent.
Centre ch. a friend, wh. cons. CORNELIA ROBINSON an H. M. 105; North ch. m. c. 8,70; Yale coll. m. c. 10,12; Davenport ch. m. c. 11,74; united m. c. 12,81; 148 37
New Haven co. East, F. T. Jarman, Agent.
Durham Centre, South ch. and so. 18 00
New Haven co. West Conso. W. Atwater, Tr.
Birmingham, Cong. ch. m. c. 17 24
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Hamburg, L. Huntington, 1 00
Montville, Cong. ch. ad'l, 50
New London, Thomas W. Williams, 200; Henry P. Hazen, 200, wh. cons. Mrs. PHEBE G. RENDSHAW an H. M. 400 00
North Stonington, Cong. ch. and so. 151 75
Norwich, 1st ch. m. c. 13,02; 2d ch. m. c. 9,03; Broadway ch. m. c. 15,83; 37 88
Preston, Cong. ch. and so. 60 10
Sprague, Cong. ch. 8,50; m. c. 8,33; 16 83—668 05
Tolland co. Aux. So. E. B. Preston, Tr.
Somers, Corg. ch. and so. 79 20
Stafford Springs, Cong. ch. m. c. wh. cons. S. MARSHALL KEITH an H. M. 195 23
Union, Mrs. J. A. Walker, wh. cons. Mrs. ELIZA CURTISS an H. M. 100 00
Vernon, Cong. ch. m. c. 15,39; Kelloggville, m. c. 37,62; 53 01—427 44
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Willimantic, Cong. ch. m. c. 19,53; la. benev. so. 5,55; 25 08

2,613 93

Legacies.—New Haven, Rev. Jason Atwater, by James Reynolds, Adm'r, 100 00
North Stonington, Charles H. Wheeler, by D. R. Wheeler, Adm'r, 1,000 00
Stratford, Misses Sarah and Mary Howe, by John Coe, Adm'r, 800 00-1,900 00

4,513 93

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, North ch. bal. 140 16
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Jamestown, Cong. ch. m. c. 37 21
Ripley, 1st pres. ch. m. c. 11,36; 2d pres. ch. m. c. 7,90; 19 26
Silver Creek, Pres. ch. 19 54
Westfield, S. H. Hungerford, 50; J. P. Fisher, 30; Mrs. H. J. Cowden, 20; pres. ch. coll. 74; 174 00—250 04
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Holley, Mrs. O. C. Bushnell, 11 00
Rochester, Central pres. ch. 146,90; Brick ch. S. P. Allen, to cons. Mrs. H. C. ALLEN an H. M. 100; 246 90—257 90
New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. from Washington Heights, pres. ch. m. c. 10; J. M. Butler, 5; O. B.

100; B. B. Yale, 50; N. B. Collins, 25; Mrs. Catharine A. Hedges, 500; a lady, 75; S. H. Wales, 100; a friend, 100, wh. cons. Mrs. SUSAN HAMILTON an H. M.; B. Z. Green, 50, wh. cons. Rev. H. L. EDWARDS an H. M.; E. C. Bridgman, 40; A. R. Wetmore, 250; Geo. C. Wetmore, 20; Rev. William Adams, D. D., 100, wh. cons. Mrs. MARTHA B. ADAMS an H. M.; Geo. W. Snow, 150, wh. cons. Mrs. CATHARINE E. SNOW an H. M. 3,250 03

Oneida co. Aux. So. J. E. Warner, Tr.
Augusta, Cong. ch. bal. 12 80
Holland Patent, Pres. ch. 73 00
Utica, Wm. J. Bacon, 20; 1st pres. ch. 361,38, wh. cons. Mrs. E. M. SHELDON, THOMAS FOSTER, and JAMES H. WILLIAMS, H. M. 381 38—467 18

Otsego co. Aux. So. D. H. Little, Tr.
Fly Creek, Pres. ch. 7 00
Springfield, Abby A. Cotes, 500 00—507 00

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. special effort, 20 00
Stockholm, Cong. ch. special effort, 29; m. c. 14; 43 00—63 00

4,935 31

Albany, 4th pres. ch. fem. miss. so. 200 00
Albion, Pres. ch. miss. asso. wh. with prev. dona. cons. Mrs. H. MCCONNELL an H. M. 84 00
Amsterdam, Rev. A. L. Chapin and wife, 20 00
Brewster's Station, Theodore B. Foster, 20 00
Cairo, Pres. ch. m. c. 10 00
Cannonsville, Pres. ch. 21,80; Rev. J. J. Hough, 1,20; 23 00
Clarkson, Cong. ch. and so. 10 46
Columbus, Mrs. P. S. Palmer, 3 00
East Nassau and Brainerd, Pres. chs. 50 00
East Pharsalia, Cong. ch. 7,25; m. c. 1; 8 25
Elmira, Ladies of fem. coll. for Oroomiah, 60; Prof. Ford for same, 5; 65 00
Flushing, 1st cong. ch. and so. 50; R. B. Parsons, 2; 52 00
Fort Columbus, Col. G. Loomis, 4 00
Greenville, F. H. Wakeley, 4 00
Havana, Pres. ch. 33 00
Huron, do. 18 30
Lyndonville, A U. S. pensioner, 10 00
Middletown, A widow's offering, 15 00
Milton, Pres. ch. 10 00
New Brighton, A friend, 25 00
New Rochelle, Special collection, 88 00
Olean, Pres. ch. 30 00
Oriskany, do. 5 00
Ovid, Pres. ch. 106,50; M. J. Brown, 10; 116 50
Oxford, H. Darling, 10 00
Poughkeepsie, 1st pres. ch. m. c. 89 85
Preston, William Parker, 50 00
Sherburne, 1st cong. ch. and so. (of wh. 100 from Wm. Newton, to cons. Mrs. LUCIUS NEWTON an H. M.) to cons. FRANCIS BALCOM and ELLEN WICKHAM, H. M. 236 92
Suspension Bridge, Cong. ch. and so. 15 00
Truxton, Mrs. L. Pope, 50 00
Union Falls, A friend, 10 00
Valatie, Pres. ch. wh. cons. Rev. C. T. BERRY an H. M. 50 00
Wading River, Cong. ch. and so. 22 00
Waterloo, L. R. Pierson, 2; Mrs. Pierson, 5; 7 00
Waverly, Pres. ch. 33 00
Windham Centre, do. 15 00
Youngstown, do. 28 00 1,521 28

6,456 59

Legacies.—Albany, Nathaniel Wright, by A. McClure, Ex'r, 150 00
Chicktawaga, Israel Ely, by E. Sterling Ely, 500 00
Freedom Plains, Benjamin H. Concklin, by David Barnes, Ex'r, 150 00
Kirkland, Phebe C. Steele, by H. M. Burchard, Ex'r, 75 00—875 00

7,331 59

NEW JERSEY.

Hoboken, 1st pres. ch. a friend, 50 00
Mendham, 1st pres. ch. 88; 2d pres. ch. 163; 251 00
Morristown, South st. pres. ch. 86 60
Newark, A missionary widow's thank-offering, 20; South Park pres. ch. m. c. 36,57; a friend, 20; 76 57
Paterson, 2d pres. ch. m. c. 36 36—500 53

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, Calvary ch. M. W. Baldwin, 500; North Broad st. ch. 640,26; Rev. J. W. Mears, 10; First ch. J. S. 20; Walnut st. ch. 475; J. D. L. 10, for Bebek student, 6; for exch. 4; 1,665 26
Delaware Water Gap, Mountain ch. m. c. 3 00
Germantown, Market Square ch. 70 00-1,738 26
Carbondale, A friend, 5 00
Lewistown, F. I. Hoffman, 20 00
Lock Haven, G. B. Perkins, 4 22—29 22

1,767 48

DELAWARE.

Middletown, Forest pres. ch. 7 07

MARYLAND.

Baltimore, Friends, for Ceylon mission, 23 00

OHIO.

By William Scott.
Cincinnati, 2d pres. ch. m. c. 23,30; 3d pres. ch. coll. 170; a friend, 500; 693 30
Circleville, 1st pres. ch. 85 50
Cleves, C. Yates, 5 00
College Hill, Rev. J. De F. and Mrs. H. B. J. Richards, to cons. FRANK M. HERRICK, of Constantinople, HENRY S. LITTLE, Walnut Hills, and FRANK H. BABB, College Hill, H. M. 300; pres. ch. m. c. 15; 315 00
Columbus, 2d pres. ch. m. c. 24 45
Jersey, Mrs. Abby S. Putnam, 10 00
Oxford, Pres. ch. 168 60
Paddy's Run, Griffith Morris, 15; Rev. D. M. Wilson, 5; 20 00
Walnut Hills, Lane sem. m. c. 9 70-1,331 55
Bath, Mercy A. Hale, 5 00
Canton, Peter Honsell, 50; pres. ch. 35,35; 85 35
Champion, Cong. ch. m. c. 5 00
Clarksfield, Mrs. C. P. Jones, 5 00
Cleveland, Mrs. Elisha Taylor, 100; 1st pres. ch. m. c. 16 60; 116 60
Lebanon, Rev. S. Brown and wife, 2; a friend, 2,32; 4 32
Marietta, D. R. H. 5 00
Milan, Pres. ch. to cons. M. STUART an H. M. 71 24
Pomeroy, Welsh cong. ch. 5 00
Windham, Cong. ch. and so. 5 00—307 51

1,639 06

Legacies.—Walnut Hills, Miss Maria Overaker, by Rev. D. H. Allen, Ex'r, 1,000, less Gov. tax, 50; 950 00

2,589 06

INDIANA.

By William Scott.
Indianapolis, 2d pres. ch. m. c. 9 00
Rochester, Pres. ch. bal. 2 00
Terre Haute, Baldwin pres. ch. 57 75
Wabash, 1st pres. ch. less exp. 35c.; 15 15—83 90

Anderson, Pres. ch. 13 50
Gilead, do. 10 05
Indianapolis, 2d pres. ch. wh. cons. MARY E HUBBARD and THOMAS H. SPANN, H. M. 315 68
Pleasant Grove, Pres. ch. 4 25
Putnamville, Pres. ch. 10; Mrs. E. Reed, 1; 11 00
Shiloh, Pres. ch. 9 00—363 48

447 38

ILLINOIS.

Batavia, N. D. Fisher, to cons. Mrs. A. G. FISHER an H. M. 100 00
Bradford, A friend, 10 00
Carbondale, A lady, 5 00
Chicago, Olivet pres. ch. 5; Mrs. Theodosia Gould, 10; 15 00
Duquoin, Pres. ch. 8 00
El Paso, Ch and so. 3 00
Galena, Consolidated 1st pres. ch. 100 00
Godfrey, Monticello pres. ch. 88 00
Lake Forest, 1st pres. ch. coll. 184,08; m. c. 27,97; 212 05
Lisbon, Cong. ch. and so. 13 00
Roseville, do. 1 60
Quincy, 1st cong. ch. 5; Miss Hancock, 5; 10 00
Woodville, Noah Cooke, 10 00—575 65

MICHIGAN.

Greenville, 1st cong. ch. and so. 16 10
Kalamazoo, P. L. H. 5; a friend, 5; 10 00
Medina, Pres. ch. 8 15
Near Kensington, Cyrus Wells, 20 00
Stockbridge, Branch of Unadilla ch. 12 00
Unadilla, Rev. Wm. J. Nutting, for Mrs. L. R. Nutting, dec'd, 7; pres. ch. 13,39; 20 39—86 64

WISCONSIN.

Beloit, Lyman Meacham, 4 00
Brodhead, Cong. ch. and so. 29 00
Lake View, Mrs. Eliza A. Relyea, 5 00
River Falls, A. P. Weld, 1 00
Somers, Pres. ch. 23 00
Wauwatosa, Cong. ch. and so. less 25c. exp. 25 75—78 75

IOWA.

Almoral, J. H. K. 5 00
Comanche, 1st pres. ch. 4 00
Davenport, Rev. J. A. Reed, 10; Mrs. Reed, 5; Edwards ch. 2,70; 17 70
Keokuk, Wm. Brownell, 50 00
Mason City, Leonard G. Parker, 10 00
Muscatine, Cong. ch. and so. 45 00
Saratoga and Jamestown, do. 10 25
Van Buren, O. Littlefield, 10 00
Vinton, Pres. ch. 5 00
Wayne, Cong. ch. and so. 12 00—168 95

MISSOURI.

St. Joseph, Westminster ch. 54 60
St. Louis, 1st Trin. cong. ch. and so. 304 00—358 60

MISSISSIPPI.

Vicksburg, Chaplain J. Porter, 1st Ill. Reg. 10 00

MINNESOTA.

Annoka, Cong. ch. in part, 10 40
Faribault, Cong. ch. and so. 15 05
Hastings, Pres. ch. in part, 12 05
Minneapolis, Union meeting coll. 83 00
St. Anthony, Rev. S. R. Riggs, 10 00
St. Charles, Cong. ch. and so. 1 75
St. Paul, House of Hope, pres. ch. m. c. 35,72: coll. 64,80, to cons. Rev. F. A. NOBLE an H. M.; Anna J. Ingersol, 20c.; Geo. E. Ingersol, 20c.; 100 92
Still Water, Kate McMillan, 1 00
Winona, Cong. ch. in part, 35 25—269 42

KANSAS.

Manhattan, Cong. ch. and so. 15,80, less bad bill, 1; 14 80

CALIFORNIA.

San Francisco, L. P. Fisher, 100 00

NEBRASKA TERRITORY.

Omaha City, Cong. ch. 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Canada, Simcoe, M. Darling, 2; Montreal, Am. pres. ch. and so. 685; James Caust, 30; Joseph McKay, 20; F. W. Torrance, 15; Peter Redpath, 10; T. M. Bryson, 10; Alex. F. Cobourg, 10; J. M. Warwick, 2; prem. on gold, 784; 1,568 00
Scotland, Glasgow, A. F. Stoddard, 150 00
Turkey, Diarbekir, m. c. coll. in 1863, 62 30
Seneca Mission, Alleghany, mission ch. 18 50

1,798 80

MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, s. s. 5; Garland, s. s. 3; Gray, s. s. 8; Minot, s. s. 7; 23 00

NEW HAMPSHIRE. — Concord, Myrtle, s. s. 12,98; West ch. s. s. 10; Greenland, s. s. 14,80; Winchester, s. s. class, 2,75; 40 53

VERMONT. — Brownington, s. s. 1,33; Cornwall, s. s. 10; Lunenburg, s. s. 15,10; Thetford, 1st ch. s. s. 46,45; Townshend, s. s. 7; Vershire, 1,50; 81 38

MASSACHUSETTS.—Hanover, 1st ch. s. s. 2,10; North Andover, s. s. for India, 30; West Boxford, s. s. 17,05; Williamstown, mission sch. so. 10; South Williamstown, s. s. 7,70; 66 85

CONNECTICUT.—Durham, South ch. s. s. 9; Preston, s. s 10,40; West Hartford, s. s. 6; Windsor Locks, 1st ch. s. s. 41; 66 40

NEW YORK.—Buttermilk Falls, Pres. s. s. for Oroomiah, 20; Comack, s. s. 1,25; Sherburne, s. s. 75; Westfield, pres. s. s. 50; 146 25

NEW JERSEY.—Bloomfield, German pres. ch. s. s. 10; Troy, s. s. 10; 20 00

PENNSYLVANIA.—Germantown, Market Square, s. s. 20; Philadelphia, Walnut st. s. s. 25; Pittsburg, s. s. scholar, 2,10; 47 10

OHIO.—Claridon, s. s. for India, 4,25; Columbus, 2d pres. ch. 80: Kinsman, pres. s. s. for Turkey, 11; Milan, pres. s. s. 59,76; Toledo, 1st cong. s. s. "Our missionary so." 25,60; Troy, 1st pres. s. s. 103,28; 283 89

INDIANA.—Terre Haute, Baldwin s. s. for India, 11; Bloomington, s. s. for India, 15; 26 00

ILLINOIS.—Mount Pleasant, s. s. miss. so. 5 00

MICHIGAN.—Medina, s. s. 4; Niles, pres. s. s. 30; Olivet, s. s. 25; 59 00

IOWA.—Charles City, s. s. 20c.; Kossuth, 1st pres. s. s. 6,53; 6 73

WISCONSIN.—Green Bay, Pres. s. s. 5 00

MISSOURI.—Webster Groves, Rock Hill, s. s. 19 05

CANADA.—Montreal, Zion ch. for Nestorian girl, 18 00

905 18

Donations received in June, 30,788 63
Legacies, 4,404 54
Less overpaid, 140 00—4,264 54

$35,053 17

☞ **TOTAL from September 1st, 1863, to June 30th, 1864,** $321,499 32

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